# The Universalist Leader

Boston December 6, 1924 Chicago

Pacific School of Religion Berkeley, Calif.

Robert W. Hill

# The Universalist Leader

**Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).**

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# The Universalist Leader

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**ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH**

1. **The Universal Fatherhood of God.**
2. **The Spiritual Authority and leadership of His Son, Jesus Christ.**
3. **The trustworthiness of the Bible as containing a revelation from God.**
4. **The certainty of just retribution for sin.**
5. **The final harmony of all souls with God.**

**Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed**

# Editorial

## THE FIRST UNIVERSALIST

PROF. JAMES H. BREASTED, head of the Oriental Institute of Chicago University and one of the greatest authorities on Egypt, recently delivered a striking lecture before the National Geographic Society on "The Significance of Discoveries in the Valley of the Kings." Dr. Breasted was with Howard Carter when he penetrated the inner shrine for the first time and opened the sarcophagus of Tutankhamen.

With dramatic effect all the greater because it was unconscious, he described the family life of this king and the difficulties of his reign.

Tutankhamen was a soldier brought into the royal line by his marriage to the daughter of Amenhotep IV, or Ikhnaton, he later became.

Repeatedly Dr. Breasted described Ikhnaton as the first Universalist. In his book "Religion and Thought in Ancient Egypt," he often uses the same phrase.

Obviously he could not mean member of the Universalist Church, because that had no separate existence before 150 years ago and he was speaking of 3,250 years ago.

He could not mean Christian Universalist father, or one of the Church fathers like Origen, Tertullian or Clement of Alexandria, who were Universalist in theology, for they came seventeen centuries later.

He meant that Ikhnaton was "the first man of universal aspects," "the first king to make his power felt in universal ways," "the first great defender of a new sun god, Aton, who enfolded all men in his protecting rays."

"His was the first great age of intellectual and spiritual emancipation. He was the first believer in the Universal Fatherhood of God. With him passed the first great idealist of human history."

Dr. Breasted described the tomb of Ikhanton, on which new light has been shed by the opening of the tomb of Tutankhamen.

On the wall of that tomb is a picture of the god Aton. It is a picture of the sun god shaped like the dial of a clock, the rays going impartially in every direction, but at the end of every ray a hand. "It suggested power issuing from a celestial source and putting its hand on the world and on the affairs of men."

It is well for us who call ourselves Universalist to remember that wherever in human history men have risen above partial, local, race, national or creedal conceptions, and have caught a glimpse of the life of the human race as one, they have been Universalists. Whether their teaching has been of universal law or universal energy, universal striving or universal religion, it has been the teaching of what we mean by Universalism.

This Egyptian king stirred up rebellion and perhaps lost his kingdom because of his universal ideas. The shadows are only just lifting a little on that fascinating story through the labors of men like Breasted. That, however, has been the common experience of the man who is far ahead of his times, who sees the universals and not the partial things of life. The sectarians and the hundred-per-centers hate him. But he sees as God sees and as at last the race will see.

* *

## GOOD NEWS AT LAST MADE PUBLIC

A GROUP of responsible laymen of the Universalist Church in Eastern Massachusetts some weeks ago met Dr. Atwood and Dr. Lowe at the City Club in Boston and talked over the status of the Five Year Program. Then they sat down together for a long session, and emerged at a late hour apparently delighted with what they had decided to do.

The next we hear of them they appeared by delegates at the meeting of the Board of Trustees of the General Convention in New York. They said to the Board that the Five Year Program had made progress, many churches had accepted the quota, and made it a part of the budget, but that in their opinion the thing could be "speeded up" if the laymen of the Universalist Church, "organized" and unorganized, could get together and take the load off the shoulders of denominational officials. The Board accepted the offer with enthusiasm. Nobody was more de-

lighted than the President, the Secretary and the General Superintendent.

Other weeks had to pass, but they were not wasted. An absolutely indispensable factor was a chairman for the laymen who could set up the organization necessary and put drive into the movement. There were meetings, conferences, interference of family physicians, protests of business associates, reconsiderations. At last came just the result wanted. The one man above all others sought for by those who knew, was able to clear his docket and say, "From now until Easter I give myself to this cause of the Church."

That man is Judge Hill of Salem, known wherever our Church is known for his fairness, insight, organizing skill and drive.

"There is no more popular young lawyer in New England, in our Church or out," is the verdict of a court more far reaching even than the First District Court of Salem, where he presides with high ability. A brief sketch of his life appears in this issue. That the laymen of our Church felt it important enough to ask Judge Hill to lay aside much of his other work, that Judge Hill felt it to be a great opportunity for service and a sacred duty—throws an entirely new light on something many have regarded as more or less perfunctory and formal. The Five Year Program gets backing which makes it look more than ever like a winner.

It becomes more than a campaign for money. It is a campaign to put over effectively our great ideas in both Eastern and Western worlds. That makes it in truth a Christ Crusade.

For our ideas of world-wide brotherhood, world-wide sway of Christ's kingdom, world-wide reach of the love and power of God the Father, justify our title of Universalist.

Nor is the least important practical consideration the announcement that Judge Hill is not alone. He goes in with a promise of support from many men whose names count wherever they are known.

It is good news indeed which at last we are able to make public.

If we are what we profess, it will strengthen every one of us to get behind and push, and get ahead and pull, and shove the car of progress over the goal line by Easter.

* *

## MAKING ROOM FOR THE CHRIST CHILD

*NO room for them in the inn.* The dear familiar story of the birth of Jesus is full of bread which we are free to break for ourselves and others—truth and beauty in every line—whatever our attitude toward it as history.

In these hurrying days which the Christian Church calls "Advent" and most of us think of as "just before Christmas," the pressure of life is especially great. Committees getting up entertainments say: "We had better wait until after Christmas. Everybody is so busy now." It is much the same in country and in city—in Europe and in the United States—the current of life is swollen and rushing and it bears most of us along with it.

Life is so crowded that we reflect little upon the deeper significance of these days—what the coming of Jesus meant so long ago, what it would mean if his spirit had full sway in in the world now, and what he could do for us individually if we, in our hurrying lives, could enter into the secret of his peace.

There was no room in the inn for Joseph, and for Mary bearing the little unborn Christ child close to her heart. It is not hard to believe this part of the story. It happens to many folks to-day. Inns still are over-crowded. Travelers find shelter where they may.

There is no room in our lives for this Christ child, grown to be the supreme symbol of highest and holiest manhood and of the immanence of God, the One Father of us all.

As we put ourselves back into that old world and reflect how we would have exerted every energy to find room for Mary and Joseph, how we would have given up our own rooms, how we would have gone to innkeeper or neighbors with an insistent and convincing plea, shall we not remember that we have the same chance to-day "to make room for Christ?" And making room for Christ so enlarges life that it ceases to be crowded.

Taking time for him gives us time for everything. We may have to empty some things out, but we will be able to fill life full.

* *

## A PLEA FOR TACT

WE plead, not for tolerance, not for respect for the other person's opinions or consideration for his feelings—if the spirit of these things is not born in a man he will not easily acquire it—we plead simply for tact, a quality which, we believe, may in some degree be cultivated.

So many good causes are injured by the tactlessness of their advocates that we wonder that some wealthy philanthropist does not endow chairs of tact in colleges and theological schools—especially the latter.

If tact had been taught in theological schools for the last half century, perhaps not so many Massachusetts ministers, in the recent campaign, earnestly trying to persuade their congregations to vote for the child labor amendment, would have offended them at the outset by assuming that all opposition must be based on ignorance or hard-heartedness.

If pacifists could take a course in tact they would be less likely to antagonize those whom they wish to convince by accusing all who are not pacifists of wanting war.

If those people who wish to see the United States enter the League of Nations had been trained in tact, they might stop declaring in season and out that we have failed to keep faith, that we have shirked our obligations, and betrayed those who died in the Great War. They might realize that calling our unofficial participation in the affairs of Europe silly, childish, "bootlegging," is not the best way to convert those who are opposed to official participation.

Even the editors of religious papers sometimes fail in tact. We occasionally see in our exchanges harsh epithets applied to the Administration, the War Department, the Senate, which, even if true, are cer-

tainly not calculated to turn them from the error of their ways.

The man who does not agree with you may be as ignorant, as narrow-minded, as hard-hearted and wrong-headed as you think he is—we do not ask you to change your opinions. We simply suggest that you do not tell him what you think of him if you wish to win him to your side.

*F. I. A.*

* *

## A RELIGION OF KINDNESS

WE respect the men who lead the opposition, but the genius of Universalism is something else. There is need for the work of the critics—men who bring us sharply to account—those who scrutinize carefully what seems on the surface fair and fine, those who ruthlessly expose wrong.

In the Church there is place also for those who sound the alarm. The mighty prophets did that.

There is a larger place and greater need of those who look for good and hold it up for others to see.

When we set ourselves free to do this it is amazing how much brotherly kindness we find all around us. This perfect stranger is willing to help us. This neighbor we hardly know comes around with his car when he finds out by chance some special emergency. All hearts open to us in sorrow. Practically everybody responds to our greeting or smile. It is easy to depreciate all this and say he voted for so and so, or he is a hide-bound Calvinist.

We prefer to think that the kindness of men is the strongest thing in them.

We prefer to try to bring out the best by assuming the best.

Not to be undiscriminating, not to fail to oppose where opposition is called for, but to recognize how wide-spread is man's humanity to man. We often blunder when we are unkind. We seldom do when we exhibit what St. James called the surpassing grace.

Universalism is a religion of love and kindness. This is not inconsistent with being a religion of strength and courage.

* *

## CHILD PLACING VERSUS ASYLUMS

FOR many years there has been a struggle, sometimes under the surface and sometimes open and violent, between those who want the State to care for dependent children in institutions and those who believe in placing them in good homes and paying their board.

The most far-sighted and unselfish social workers who have no loyalties except to the child have been steadily working to extend the "placing out" system, which means finding good homes and then visiting the children regularly afterward to see that they are well cared for.

Boards of "orphan asylums" have frequently opposed the new movement, often from no better reason than a mistaken sense of loyalty to an institution which has done good work in the past, but which in our country at least has had its day.

Churches which want to keep firm hold on children for sectarian reasons often take the same attitude, but there has been a gratifying change in all churches in this matter in the past few years. Here is a little news item tucked away in the corner of the daily paper which means much to this new movement:

"The State Charities Aid Association of New York has just completed a study into the after careers of 910 of the children placed by them in foster homes in the last twenty-five years. This was the number of their wards who were eighteen years old and over on Jan. 1, 1922. It is a painstaking analysis, and the outstanding fact is that more than 72 per cent have made good so far—and of those placed out before they were five years old, 86 per cent have made good. Only 8 per cent of these children had come from homes where conditions could be classed as good, the rest had been taken from unfit surroundings. This would indicate that skilful child placement is a service well worth while in society."

* *

## POLITICIANS AND PUBLIC SCHOOLS

THE annual report of the City Club of New York, just published, gives point to our recent suggestiom that we show our patriotism by backing up the public schools in practical constructive ways.

> Since Mayor Hylan appointed an entirely new School Board early in 1918, there has been a long series of incidents in the city Department of Education whose cumulative effect has been thoroughly to alarm the friends of the merit system as applied to school administration.
>
> Those who were most pessimistic about the personnel of the new board at the time of its appointment have seen their fears justified by a marked lowering in the tone of appointments made by the Board of Education to higher positions in the administrative service. The wishes and prejudices of the Mayor and of politicians allied with him have apparently had more weight with the Board of Education than the principle of fair treatment to the professional staff and the vital interests of more than 1,000,000 school children.
>
> While largely disregarding the merit system in making appointments to high administrative positions, the School Board had even gone so far as to attack, through attempted legislation and otherwise, the whole basis for impartial rating of teachers for appointment and promotion.

There are few places in the United States where such barefaced and shameless attempts have been made by politicians to control the schools as in New York, but there are many places where they work in secret ways.

Instead of making war on private schools or attempting to forbid them by law as was done recently in Oregon, the great service good citizens can perform is in stamping out political control of schools, raising the salaries of teachers and thereby getting better teachers, working for teachers' pension bills and talking, especially before children, schools and teachers up and not down.

* *

### Golden Rule Sunday

December 7 is to be observed as Golden Rule Sunday. This day is observed in most of the nations of Europe as well as in America—in Asia and Australia as well. It is a great round the-world joining of hands to bring help to little children.

# Following the General Superintendent

### On Convention Dates

SOON after the summer vacation is out of the way the fall conventions begin. For the convenience of General Convention representatives too many of them are compressed into a short space of time. They come too close together. Geographically they occur in the wrong order. If Maine precedes Indiana, with North Carolina, New Hampshire, Illinois, New York, Minnesota, Michigan, Pennsylvania and Wisconsin following in the order named, in close succession or with the dates overlapping in some cases, you can judge for yourself how much of a chance there is that any one Convention official can attend them all, even for a portion of each session. Even if the dates were far enough apart so that train connections could be made and the long distances covered in time to get from place to place, think of the time consumed, the energy burned up and the money wasted in tracing and retracing your steps across the country again and again.

We have tried to readjust the various dates to group Eastern, Southern and Western conventions in such a way that all in one section will be over before those in another section begin. The effort has not been wholly in vain, but we are still far from an ideal arrangement. Many obstacles stand in the way of changing the dates for the various conventions. In some instances the constitution fixes the date, and amending constitutions is a laborious process. While it is important that General Convention representatives should be present at state gatherings, it is more important that local conventions should be held at a time when the churches in the state can be represented by the largest possible delegations. It often happens that several states, for this very reason, hold their conventions on the same dates. It is not impossible, however, to rotate conventions in accordance with a more convenient schedule, and all concerned will work to this end.

### Character of the Autumn Conventions

It is no extravagance to say that the various state conventions I have attended this fall have been excellent. I do not make this statement from habit and because I like to "boost" even when boosting is not warranted. I make it because it accords with the facts.

The Maine Convention was the best I have attended thus far in the Pine Tree State. It met in Gardiner and was admirably entertained by Mr. Folsom and his people. The attendance was large. An increase in the number of active churches over the previous year was reported. The pledging of money for state work was, I think, unprecedented. Dr. Hollister, president of Westbrook Seminary, acted as chief solicitor on the platform, and he proved himself a past master at the art.

The report of the Superintendent, the Rev. Stanley Manning, was a revelation of statesmanship. Some suggestions made are worthy of comment, but space forbids.

The Indiana Convention, held in the Indianapolis church of which the Rev. Edwin Cunningham is the minister, was unusually good. We have but few churches in the Hoosier State. Numerically large state gatherings are not expected, but the attendance in proportion to the number of churches was surprising. When delegates and others were massed in front of the church, after lunch one day, for the official photograph, the sight was impressive. The president, Mr. Emery P. Ross, in his annual message, was both engaging and challenging. A spirit of harmony not always in evidence heretofore in Indiana Conventions prevailed. With unanimity and determination, the delegates adopted new policies which will make for efficiency and progress. "Aunt Lucy" Hurst, of course, was there with her cheerful greeting and wholesome optimism. Years ago we had "Aunty Brown." To-day we have "Aunt Lucy." She loves all of us and we all love her. How many summers and winters she has smiled at I know not, but a goodly number certainly, and be sure she has *smiled* at them, no matter what their freightage of joy or sorrow may have been. She is as youthful in spirit as the youngest in our midst. She wanted to be remembered to everybody at Headquarters. All at Headquarters want to be remembered to "Aunt Lucy."

The women did themselves proud in their part of the Convention in behalf of the W. N. M. A. Mrs. James Vallentyne of Oak Park, Illinois, representing the National Board, on Friday evening gave an address that will not soon be forgotten by those who heard it. It was unqiue in conception, winsome, appealing, convincing in presentation. Her message was, in part, a story, in the form of a dialogue between two women, one a lady of social prominence and considerable wealth, who does not believe in missions, and the other a worker in the Mission Circle who is soliciting money for missionary work. The balance of the address was a brief story of what the Association is doing in the South and in Japan. The moment Mrs. Vallentyne finished, the Rev. Arthur McDavitt of Muncie, who said he was no good at raising money, took the platform and called for pledges. Mr. McDavitt proceeded at once to disprove what he had said about himself as a money raiser. He is a genius at it. But he didn't have to use his wares to any considerable extent, so completely had Mrs. Vallentyne convinced and convicted her audience. To quote his words: "All I had to do is to stand here and take your money." And how the people did give! The women gave and then the men jumped in and tried to outdo them.

### Mr. McDavitt and the "Wisconsin Agriculturist"

While Mr. McDavitt is in mind, let me mention a most significant experience through which he has been passing during the last two or three years. Mr. McDavitt was located in Racine, Wisconsin, at the time. The editors of the *Wisconsin Agriculturist*, published in Racine, decided to start a religious department in their weekly paper, which has a cir-

culation list of about one hundred thousand Mid-West farmers. They said: "We want to get hold of some man who knows the rural mind and who can write interestingly, convincingly, on the subject of religion and in such a way that Jews and Gentiles, Catholics, Protestants, Methodists, Baptists and all the others, will read what he has to say with interest and profit, to themselves and to society. There must be a whole mass of material on the subject of religion that is the common property of all who believe in any kind of religion," they argued, "and we want some one who can present this material for us week after week from the standpoint of our common fundamental needs."

"I know the man who can do this," said one. "So do I," responded another, "and I'll venture we are both thinking of the same person." They were, as it turned out, and the man was Arthur McDavitt, minister of the Universalist church in Racine. He was approached and signed a contract to run indefinitely, to furnish a short sermon for the paper each week. From the start the Religious Department has been an outstanding success. Recently, the editors took a poll of their readers to determine the most popular department in the periodical. The "Women's Department," as might be expected, carried off first honors, but Mr. McDavitt's Religious Department was a close second. Many letters come to the editorial office from the readers of Mr. McDavitt's sermons. So far no word of criticism has been voiced, although the signatures attached to the letters indicate that they come from men and women representing every sect in the nation.

Ponder over this situation for a moment. What does it mean? Harry Emerson Fosdick says, "The people of our day are not indifferent to the fundamentals of religion." He claims we are entering upon a great revival of interest in the elemental truths of religion. Mr. McDavitt's experience would seem to prove that Fosdick is right in his contention. But—and the but is a big one—people are making the sharpest kind of distinction between churchianity and Christianity, between fundamentals and non-essentials in religion. They will respond to a religious message of a liberal character, while at the same time they will allow a purely sectarian church in their community to close its doors and die through their neglect of it. Something is going to happen in the religious world one of these days, something good and constructive that will rally unnumbered thousands of men and women to the support of all that is vital in religion. All the signs of the times point in this direction. No greater responsibility rests upon the Universalist Church at the present time than that of leading the way to this new reformation. If there is one fact in our history as a Church that stands out more clearly than all others, it is the fact that we have been different. We have been different because we have always been a pioneering Church, blazing new trails of progress into the future. The responsibility of being different is still upon us.

### A Sunday in South Whitley, Indiana

The Sunday after the Indiana Convention found me in a small town by the name of South Whitley, Indiana, the guest of Robert E. Hicks, creator, editor and manager of the *Specialty Salesman Magazine*. Mr. Hicks is an interesting character. The story of his life, told in full, is amazing. Only an outline can be given here. He was born in Missouri, in 1858. His father died when he was a child. He drifted to New York City and to the Bowery. He fell into evil ways and followed them persistently until he was fifty-five years old. He was liberated from the penitentiary on Blackwell's Island at that age. Never a desperate character, by any means, although he had wasted the greater part of his life, he decided, at this point, to make something of himself and pay back to society the debt he felt he owed it.

Endowed with native intelligence and a tremendous capacity for hard work, he set out with empty hands and an iron will to make good. His plan was to create a magazine dedicated to the ideal of square dealing among specialty salesmen and the manufacturers of the articles they sell. The specialty salesman is the agent who rings your door-bell and tries to sell you some useful article generally not obtainable at the stores. In ten years he has succeeded in his enterprise. His magazine has a great circulation and is a power for good. Incidentally, it has made for him a modest fortune, a very considerable portion of which he is devoting to religious and philanthropic purposes. He contributes to the current expenses of each church in his home town and supplements the salary of each minister regardless of sect by a generous sum paid to the ministers direct. He is operating his printing plant on the Golden Rule plan, his fellow workers sharing with him the profits of the company and also in the ownership of the stock.

Mr. Hicks' object in asking me to stop off in South Whitley was that I might preach in one of the churches. There is no Universalist church in town. The service was held in the United Brethren church Sunday night. The other churches closed their doors and united in the service. The auditorium was packed. Most of my hearers knew nothing about Universalist ministers beyond a rumor that they are undesirable characters. Like Mr. McDavitt in his farm journal sermons, I kept close to the ground that is common to all believers in religion. I stressed the truth that the religion of Jesus is more important than a religion about Jesus. It was a love feast. Is my experience in South Whitley another indication that the Universalist Church is still in a position to lead the way to something new and vital in religion? I think so. There is a bond that unites us as members of one body. Our divine calling is to help men find it. I am much obliged to Mr. Hicks.

The section of Indiana in which South Whitley is located and through which I was speeding for Detroit the next morning on my way to the Michigan and Ontario Conventions at Olinda, is an onion-producing belt. I think they grow more onions and better onions in this section in Indiana than in any state in the Union. There were onions to the right of me, to the left of me, in front of me and back of me. I saw onions on wagons, on trucks, on cars and on the table. The odor of onions was in the air. The air was bracing. When the onion harvest is on, the towns and cities are drained of boys and girls, men and

women, who pull onions from the ground and put them in boxes. The banks are emptied of money which farmers borrow to finance themselves until their crop is sold, when they pay up their debts at the banks and pocket the dividends, which are sometimes more and frequently less. It all depends upon the prevailing price when they go into the market to sell their product. One gets the impression that occasionally at least we manifest a higher degree of skill in the use we make of the soil than we do in our employment of human beings. We find what the soil will do best and then let it do it, instead of trying to make it do something else it isn't fitted to do at all. On the other hand, we see men and women who have been committed by others, or they have committed themselves, to tasks for which they have no fitness, no liking, no capacity. Out of gear, out of place, they are most of the time out of sorts with themselves, while they carry about with them the impression that the world as a whole is out of joint. They are trying to do the thing God never intended them to do. We call them "misfits."

### Michigan and Ontario

The Michigan and Ontario Conventions are never large in numbers. Churches are not numerous. The churches we have in this section were well represented and reports indicated they are forging ahead. In Detroit, Dr. Adams is preaching to audiences which will tax the seating capacity of the church by Easter at the present rate of increase. At Lansing under the ministry of the Rev. George Ashworth, the church has been cleared of debt, congregations are the best in years and steps have been taken which are certain to bring still greater progress. The Rev. William Couden at Concord is giving a splendid account of himself, and his church is not only strong in the constituency but it is a power in the community. Dr. Beresford of Farmington was unable to be present, but, laboring under the handicap of impaired vision, he is rendering yeoman service.

The Convention was held in our rural church at Olinda, Ontario, Canada, where the Rev. E. M. Minor has just settled as minister. Here once again it was evident that the women are at the front. This time it was Mrs. George Ashworth of Lansing who was demonstrating her capacity of real leadership as president of the Missionary Association.

Mr. and Mrs. Ashworth do not confine their ministry to Lansing. They go one or both of them to Grand Rapids every Thursday night for the purpose of holding a service in our church in that thriving city where they make more furniture than in any other place in the world. A plan is now in operation whereby a full-time settled pastor will once more be located in Grand Rapids after a long period of inactivity, during which our church practically passed out of existence. This important step will be taken next fall when the Christian Scientists, who are now renting the church, vacate.

### A Real Rural Church

In view of the fact that the rural church is up for discussion just now a few words about this Olinda society will be of interest. Here is a real rural church that is functioning comprehensively. The church is a house of worship, minister's residence and parish house, all in one. It is a center of community life. It is situated at the intersection of two highways in the center of a rich farming district. A schoolhouse stands opposite in one direction, a Methodist church in another a hundred yards away. Three or four farm houses are near by. The influence of the church reaches far out into the country side. One item alone will give a good idea of what is being done. The Y. P. C. U. of this rural church has a membership of sixty young men and young women who live on farms within a radius of six or seven miles. These young people report at the church Sunday evenings for their devotional meetings and on week day evenings for community fellowship. They have a debating team with a reputation that reaches into many surrounding towns and cities in which it has won numerous decisions. The team was to debate in Toronto in the near future at the time of the Convention last month. My last night in Olinda was spent at the home of Mr. and Mrs. Bruner on their farm about three miles from the church. Mr. and Mrs. Bruner are delightful people, industrious, intelligent, well-informed. They are leaders in the religious and fraternal life of the whole country round about. Not a few of our young people over the entire denomination will recall Miss Edna Bruner, a most enthusiastic worker for the Union, who was at the Ferry Beach Convention last July.

### Religious Liberals, Aroostook County, Maine

"Way up" or "way down"—take your choice—in Aroostook County, Maine, the Universalists and Unitarians have formed an association of religious liberals. It is a going concern and its influence is far-reaching. Two meetings are held each year when representative Unitarian and Universalist speakers are secured.

This fall I had the pleasure of delivering the morning sermon on Sunday while the Rev. Henry Hallam Saunderson, D. D., for the Unitarians, gave the afternoon address. The meeting was held in the Unitarian church at Presque Isle, only a few miles from Caribou. The church was filled to capacity at both services. This combination of Unitarian and Universalists in Aroostook County is a real factor in making the liberal faith a force to be reckoned with in this section. Sunday night I was the guest of Mr. and Mrs. A. W. Spaulding in Caribou, where we have a strong church of which the Rev. Harry M. Daniels is the minister. Mr. Daniels has been suffering from ill health of late, but is rapidly recovering. He holds a place in the city, both as minister and citizen, second to none.

Aroostook County is famous for its potatoes the country, if not the world, over. If you consult a map you will find Aroostook is the northernmost county of Maine, wedged in between the Canadian Provinces of New Brunswick and Quebec. If you travel directly west from Caribou for one hundred and sixty miles or so you are in the city of Quebec. The journey from Boston is a long one, but in the fall of the year, when the hunters are headed for the woods in search of deer and when nature is sketching her masterpieces

upon the landscape, it is a delightful journey indeed.

More high grade potatoes are raised in Aroostook County than in any other similar section in the world. Approximately 130,000 acres of land in the state of Maine are planted to potatoes each year, 105,000 of which are in Aroostook County. During the summer months, this vast acreage is a veritable ocean of white or pink blossoms waving in the sunlight. At the railroad stations as you glance from your car window, you behold long rows of potato warehouses, where the growers bring their harvested potatoes for sorting and shipment.

In conversation with Mr. G. Herbert Foss, president of the Maine Potato Growers' Exchange, and an ardent Universalist, I secured much information concerning this co-operative enterprise, recently organized for protecting the potato growers of Aroostook County against exploitation and to assist them in securing fertilizer and in the marketing of their potatoes under conditions which will yield them a reasonable profit. Aroostook County is far removed from the great centers of population, but her citizens are people of means, culture and refinement.

*John Smith Lowe.*

# Shantiniketan, the School of Rabindranath Tagore

**J. F. Santee**

AT Bolpur, in the valley of the Ganges, about one hundred miles from Calcutta, is Shantiniketan, the school of the poet, Rabindranath Tagore. Shantiniketan, which means "House of Peace," was founded by the poet's father. The Tagores have continued to be identified with Shantiniketan. Rabindranath Tagore's brother, the philosopher, lives near by; a nephew, Dinendranath Tagore, teaches in the school; while the poet, himself, spends much of the time there.

The site of the school was formerly a place of meditation for the elder Tagore. Seated beneath the trees, and looking out upon the far-stretching Indian plain, he would withdraw in spirit from the distractions of life and lose himself in the contemplation of Nirvana.

To an Occidental, the buildings and equipment of the school seem inadequate. The former are low and of the simplest structure; the latter might almost be said to be conspicuous by its absence. Yet, this absence of furniture and apparatus is in harmony with the Hindu ideal of simplicity. As a Hindu philosopher would undoubtedly say, when material things engross the mind, there is little room left for spiritual development.

In this connection it should be remembered that the Heaven of the Hindu philosophers is rather unlike the place of future bliss believed in by most Moslems, Jews, and Christians. Harps, crowns, thrones, golden streets, pearly gates, and jasper walls—celestial paraphernalia so dear to Palestinian religion—are absent. Heaven is oneness with God—Nirvana. Renunciation of desires is imperative to all who attain Nirvana. Unreality is forsaken for Reality, Error for Truth, the Finite for the Infinite. This renunciation is analoguous to what Christians call "the crucifixion of self."

The location of the school upon the monotonous plain, the unostentatious buildings, the remoteness from the stir of urban life—in fact, the entire setting is calculated to produce that serenity of mind so necessary to spiritual attainment.

Although the atmosphere of the school is essentially religious, neither image nor altar appears. Yet no abuse of any faith is permitted. Provision is thus made for an untrammeled religious growth. This is, of course, on the negative side. To teach religion in a positive way, songs, temple worship, periods of silence, etc., are utilized.

Shantiniketan is a boarding school with boys of different castes in attendance. Association is voluntary. If a boy does not wish to come into intimate relations with a boy of another caste, he is under no compulsion to do so. The teachers are companions and advisors.

Recitations are informal. The boys sit in a semicircle about the teacher. In pleasant weather the classes often meet in the shade of a grove.

The ideals of the school, as set forth by Rabindranath Tagore, are good morals, religious life, and universal brotherhood. These ideals are intended to contribute toward self-realization.

Each morning before sunrise the school is awakened by a band of boy singers. After the bath, the boys proceed to the temple which is open to the light and air on all sides. Fifteen minutes are devoted to worship, a part of which is silent. Following a light breakfast, school begins at seven. At half past eleven a meal is taken. School begins again at two and continues until half past four or five. In the cool of the evening the boys play football or take walks. Football is the most popular sport at Shantiniketan. The grounds are extensive, so the boys of all ages have their own games.

At sunset there are fifteen minutes devoted to silence and the chanting of verses. Before the evening meal an hour is given to some form of entertainment, such as story telling by one of the teachers, a lantern lecture, or some kind of amusement gotten up by the boys themselves. The bell for retiring sounds at nine.

Occasionally, excursions are planned, the whole day being spent in the open. Food is cooked by the side of a river, or under the trees in a wood. At such times singing and games form the chief part of the program, although stories are also told by some of the teachers.

The songs which play so prominent a part in school life at Shantiniketan are, for the most part, those of Rabindranath Tagore. Dinendranath Tagore, the nephew, teaches the new songs to the boys.

Several magazines are published by the boys, generally in Bengali. These publications are expected to appear monthly, but they are frequently off schedule. "Though these magazines sometimes languish,

and often do not appear for months together, they quicken into life when the anniversary of their birth comes round."

Each year the boys put on one of Tagore's plays. The coaching is done by the poet himself. The boys take great interest in presenting these plays, and while rehearsals are going on the teachers do not insist upon the regular amount of school work.

Instruction is given in Bengali, but each pupil in the school studies English.

The boys make the rules for the regulation of their own conduct. Those who break the rules are tried before boys' courts. In this manner the students are taught the art of self-government.

About one hundred and fifty boys are enrolled at Shantiniketan. There are twenty teachers, some married and living with their families. The boys range in age from six to eighteen. The younger boys often take their meals in the homes of the married teachers.

The school has no principal. The management is entrusted to an executive committee elected by the teachers. One member of this committee is elected executive head. For each subject the teachers elect a director of studies. The latter discusses with the other teachers in that subject the books and methods of teaching to be adopted, "but each teacher is left to work out his own methods in the way he thinks best."

The Shantiniketan school very obviously seeks to combine what is best in the old Hindu system of teaching with what is most desirable in modern education. The Shantiniketan ideal is thus described by W. W. Pearson: "Education consists not in giving information which the boys will forget as soon as they conveniently can without danger of failing in their examinations, but in allowing the boys to develop their own characters in the way which is natural to them."

Consequently, it is seen that, in a large measure, the school carries out the teachings of Rousseau, Pestalozzi, and Froebel. With Rousseau, Tagore believes in self-realization; but, with Pestalozzi and Froebel, he recognizes that man is a social being and that self-realization is to be achieved through co-operation and social service.

A modern sociologist, Park (Principles of Human Behavior, pp. 9-16) maintains that man is not born human, but that through social contact he attains humanity. Tagore might, or might not, agree with this naive statement; but he would certainly say that, for the highest development of the individual, social contacts should not be too numerous. Isolation, as well as social contact, plays its part in Tagore's plan. The periods of silence are illustrative of this. Social contact acts as centrifugal force upon the individual; for the proper integration of the personality, there must be a counterbalancing force analagous to the centripetal.

In his account of the Shantiniketan school, Pearson sums up the matter thus: "Perhaps here they (the students at Shantiniketan) may acquire what the modern world most needs, the wealth of the mind's tranquillity which is required to give life its balance when it has to march to its goal through the crowd of distractions."

# Judge Hill of Salem

THE success of the Committee of Laymen in getting Judge Hill of Salem to head their committee to put over the Five Year Program of the Universalist Church is described in our editorial "Good News at Last Made Public." This lends interest to the following brief biographical sketch:

Robert W. Hill was born in Salem, Mass., Oct. 6, 1882, the son of Robert E. Hill and Emily F. Hill, both life-long members of the Universalist church, and the father a trustee for some twenty-five years prior to his death.

He was educated in the Salem public schools, Tufts College and Harvard Law School. During his career at Tufts he won prizes in oratory, was on the debating teams, was class orator at Commencement, and graduated in 1904 with honors in History and Law and with membership in Phi Beta Kappa.

After a few years in business, he accumulated funds for further education and studied law at Harvard and graduated in 1910, being admitted to the Massachusetts Bar that same year.

Before entering Law School he served several years in the Salem City Council and subsequently served on the School Committee. In 1912 he was one of a group of public-spirited citizens who prepared a new commission charter for Salem, and he managed the campaign which secured its adoption.

While in Law School, Judge Hill reached the climax of his career in the Young People's Christian Union. He had previously served as president of his local Union, and member of the State Board, and was promoted to secretary of the National Union, in which office he made a name for himself.

He practised law in Boston for a few years after his admission to the bar and in 1914 returned to Salem, where he established the law firm which has now become known as Hill, Fitze and Howie, and built up an enviable practise.

During his undergraduate days at Tufts he became a member of the Alpha Tau Omega fraternity, and it was partly through his efforts that the present chapter house was purchased and has been very successfully financed. After graduation he served for several years as secretary of the Tufts Alumni Association, and is now serving as a trustee of Tufts College.

In 1918 he was invited to become a charter member of the Salem Rotary Club, and was its first secretary, serving successively as vice-president and president of his club, then representing the New England Rotary Clubs on an international commission to prepare a new constitution and by-laws, and in 1922 being unanimously elected district governor of the Rotary Clubs in Maine, New Hampshire, Massachusetts, and Rhode Island. During his term he

organized twenty-one new clubs, all of which are now prospering, and so administered the affairs of the district as to greatly raise the standard and increase the prestige of Rotary in New England, and to endear himself to Rotarians both within and without his district as few have done before or since. He is probably the most influential and best beloved man in New England Rotary to-day, and is at present serving as a member of Rotary's International Committee on Laws.

Judge Hill has held many positions of trust and responsibility in his own city; has been active in local and state politics, serving for several years as chairman of the Republican City Committee; and in January, 1921, he was appointed special justice of the First District Court in Salem, a position in which he at once made a name for himself as a fearless and absolutely impartial and capable judge. He is now serving as president of the Special Justices Association of Massachusetts.

Judge Hill is actively connected with the First Universalist Church of Salem, of which he is a trustee; is a director of the Salem Associated Charities, the Salem Trust Company, and the New England Bond and Mortgage Company of Boston; a member of the Salem Club, Salem Golf Club, Manchester (N. H.) Country Club, Boston City Club, a member of most of the Masonic bodies through and including the Consistory; president and director of the Manchester (Mass.) Ice Company; and an officer or director of many manufacturing and mercantile concerns.

Judge Hill is married, and resides, with his wife and two children, Emily and Richard, in an attractive home at 45 Dearborn Street, Salem.

# The Buffalo Meeting---III

Herbert E. Benton

THE ninth annual Congress of the American Section of the World Alliance for Promoting International Friendship through the Churches, held in Buffalo, Nov. 11-13, is now history.

Secretary Atkinson stated that it witnessed to constant increase in popular concern in this great problem of the abolition of war, since in attendance and interest this marked a new high record.

While the concluding day had not the thrills and the spiritual exaltation of the previous evening, perhaps it got nearer to brass tacks, as the great mass of facts and theories, of hopes and ideals, presented by more than twenty-five speakers were analyzed and pondered and crystallized into a program for the Alliance and its members to follow during the coming year.

Following is a summary of the items in this program.

1. To secure a widespread and intelligent study of the Geneva Protocol.

The pamphlet containing the text and the explanation by Prof. Manley Hudson of Harvard is recommended. It may be procured from the League of Nations Non-Partisan Association, 6 East 39th St., New York City.

2. A concerted drive, amounting to an insistent demand (the word demand was retained in the resolution as indicating that we are tired of temporizing and delay), that Congress shall during the next session put the United States into the Permanent Court of International Justice at The Hague.

3. If the proposed disarmament conference shall be held in Europe next June then such pressure must be brought to bear that Congress will accept the invitation to be represented officially. Failure so to do would be a national disgrace.

4. Efforts shall continue to overcome the dire consequences of the clause in the Immigration Bill which excluded the Japanese and to seek its final modification.

5. The naval demonstration projected for next spring at the Hawaiian Islands during which there is to be a mimic attack and defense of the islands was condemned; it will be interpreted in Japan as another affront. The Naval Department is asked to hold the maneuvers elsewhere.

Other resolutions approved international education through exchange of fellowships, and Golden Rule Sunday on Dec. 7, and expressed hearty sympathy with the youth movement and promised cooperation in the effort of youth to eliminate war.

Some of the addresses of Thursday were eminently worth while, particularly that of Hamilton Holt on the League of Nations and that of our own Dr. F. O. Hall on "The Contribution of the Church to International Peace." (Dr. Hall's address will appear in the *Leader* later.)

Dr. Holt declared that "history is nothing but the development of law."

"Courts have been tried everywhere except in international relations."

"Nations resort to the very practise (use of arms) for using which they would put their own citizens to death."

"When we get Peace we shall then be only at the beginning of civilization."

There are three attitudes toward international affairs, any one of which we may take.

1. That typified by Senator Wadsworth of New York—isolation.

2. The Harding-Coolidge position—that of casual conference.

3. The Wilson-Davis position—that of the League of Nations.

There are now fifty-five nations in the League, Germany will probably enter soon, leaving on the outside Ecuador, Mexico, Thibet, Afghanistan, Iceland, Egypt, Russia, and —the United States.

(We are reminded of the story—"They're all out of step except Jim.")

In her presentation of "Immigration" Mrs. Harry M. Bremer stated that our present immigration policy can not be made an agency of peace, since it descriminates not only against Japan but against certain nations and races in Europe.

"We must lift the immigration question out of domestic relations and make it international," she said.

Surely we have caught a glimpse of that time when nation shall not lift sword against nation, neither shall they learn war any more.

The Universalist Church was represented by the Rev. F. O. Hall, D. D., the Rev. Charles H. Pennoyer, who was also a delegate from the National Convention of Community Church Workers, the Rev. L. G. Williams, the Rev. E. C. Downey, the Rev. Wm. J. Metz, and the writer.

# Spirit Letters from Chapin and Sweetser

WE have received for publication some so-called spirit letters purporting to come from Dr. E. H. Chapin, formerly of New York, and Dr. Edwin C. Sweetser of Philadelphia.

The spiritualist medium transmitting the letters, an unmistakably honest and kind man, is laboring under the funny delusion that Dr. Edwin C. Sweetser is residing in the celestial regions. In one sense he is, for he is a man who enjoys life, work, friends, and books. But the fact is that he is living in happy and honored retirement on Hunting Park Avenue, Philadelphia. Had our medium transmitter taken down a good biographical dictionary like "Who's Who in America," he would have discovered this fact and would have read also of the forty-one years service which Dr. Sweetser rendered as pastor of the Church of the Messiah, Philadelphia. Had he taken down the recent files of the *Universalist Leader* he would have read several vigorous articles from Dr. Sweetser's pen.

We republish a few of these letters to show the difference between fact and fancy, and between the real Chapin and Sweetser and imaginary ones. Dr. Chapin was one of our mightiest orators; Dr. Sweetser is one of our clearest thinkers and writers. These letters are pale shadows.

We have no hostility to spiritualism. On the contrary we would welcome evidence as to the other world. We believe in it strongly without this kind of evidence, but we are open-minded as to spiritualism. We wish societies for psychical research Godspeed.

We have nothing but a kindly feeling for the medium who sent us these letters, and therefore do not publish his name and address and thus expose him to ridicule. He is unquestionably sincere.

It all adds, however, to the gayety of life and to that nonsense which "now and then is relished by the best of men," with whom we emphatically place Dr. Sweetser.

**From Dr. E. H. Chapin**

July 13, 1924.

Yes, Dr. X (now grown to full manhood), as your former pastor of the Universalist Church, I respond to your cordial welcome, and I greet you with that form of spiritual love and joy which transcends all earthly emotional conditions.

It is with every assurance of a broad and constructive pastorate when on earth, that I now greet my former parishioners, and I extend to them the right hand of fellowship in the universal spirit church of a broadened spirituality—and I break the bread of the most holy and divine communion with Supreme Intelligence and the angel hosts of advanced and righteous determination.

While I am now a spirit in the spirit-world, I am still interested in the religious, or rather the spiritual, welfare of all people now on earth, a feeling that is comprehensive enough to embrace all nations, all races, and all geographical boundaries, with a spiritual love that has no limitations and no boundaries.

*Rev. E. H. Chapin, D. D.*

Oct. 17, 1924.

Yes, Dr. X, I have read the letter from Dr. van Schaick, per secretary; and let me say that I can not see why every Universalist should not hesitate to also become a Spiritualist, because they are both compatible and in harmony with each other.

Let me also add that I now know of many Universalists who have embraced Spiritualism, and that they feel much happier through the consolation obtained by a unity of beliefs.

Fraternally,

*Rev. E. H. Chapin, D. D.*

In sending us the following letters from Dr. Sweetser, Dr. X explains:

"In the letter of Dr. Sweetser dated August 21, first paragraph refers to an address at a seance in my home, when speaking to the spirits in the prison of darkness (ignorance). See the Bible, 1 Peter 3 : 18-21.

"Paragraph second: I called attention to several (spirit) clergymen present, that they had been remiss in their duty, neglecting to preach about spirit-return and a *conscious* immortality. Partly in jest, when closing my address, I told the clergy present to: 'Go and sin no more.'

"I was astounded to learn that Dr. Sweetser (third paragraph) had remained a long time in the sphere-of-darkness (like a purgatory)."

**From Dr. Edwin Chapin Sweetser**

Aug. 21, 1924.

Again, I greet you, Dr. X, as a former friend; and let me add my testimony of commendation over your masterly address to-day on the subject of "Superstition."

We clergymen, took your allusion seriously; and while we all were remiss in our duty to preach the whole truth of life in the spirit-world, we committed the sin of omission through ignorance.

Yes, I have entered the sphere-of-darkness myself, and it was a long time before I emerged from it into a fuller realization of the life of a spirit in the spirit-world of a glorious continued existence.

Yes, I emerged into a life that is teeming with infinite possibilities, and I intend to return to earth whenever the opportunity comes to reach some of earth's benighted and ignorant leaders of the "blind" parishioners.

I acclaim you as the Master's real teacher on earth.

(*Spirit*) *Rev. E. C. Sweetser, D. D., Universalist.*

Oct. 9. 1924.

*My former friend and parishioner:*

I must admit that I had much to learn on entering

the sphere-of-darkness (ignorance), which is the first stage, on the journey of a continued life, within the precincts of the Sphere-of-Progress popularly known as heaven.

I lingered there for many long months till my mind was more fully prepared to admit the possibilities of a more distinct future life just ahead of me. And I confess, now, that my shortcomings were mostly of the mind and not of the material kind.

Let me say to you, my friend, Dr. X, that I now realize the need and the necessity, of clergymen on earth, for them to preach the whole truth—that there is a spirit-life in the spirit-world to be accounted for. Also, that in order to be teachers of the universal truth, they must be able and willing to teach others that spirit-return is an actual fact, that it is a phenomenon of life—continued life, not death—and that one may learn much concerning God's spiritual world through mediums of ability, especially in the Spiritualist churches that are now coming into being in many places.

To all of the Universalist faith, let me say that I preached the word of God as I best knew it, and that I now continue my teaching, in an humble way, in the spirit-world; and that I am glad to now declare that I am a Universalist Spiritualist, willing to reach and to communicate with all former parishioners through accredited Spiritualist mediums.

*(Spirit) Rev. E. C. Sweetser, D. D.*

And Dr. X. adds: "In case you desire at any time to communicate with either Dr. Chapin or Dr. Sweetser I can accommodate you, as I am in close spiritual contact with both of them—as well as many other eminent spirits—all *alive*, with a *conscious* immortality as their heritage."

We must add these paragraphs taken from the long article which this medium transmitted for publication.

Of course, the gate to a continued life of progression is never closed against any one, no matter how bad or relatively sinful one may have been on earth. No, the gate is ajar, open wide for all to enter into the wide and bright world just ahead, where spirit-relatives and friends never weary of well-doing, while extending a welcome, and a willing endeavor to be helpful to the newcomer.

Let all fully understand our statements:

1. There is no death of personality.
2. All go to heaven.
3. Mental and spiritual growth are in unison.
4. God's power prevails for all.
5. Spirit friends help others.

Our statements are capable of proof, to any mind of reason and intellectual strength; and as *Spiritual Science is for all* it becomes the most important psychology lesson for us to learn.

# II. Christianity as the Way of Life

**Daniel Evans**

TRUTH is for life, and life for truth. In its origin and purpose man used his mind in search for the truth that would meet the situation in which he found himself and make his life safe, or satisfactory. Necessity was the mother of invention. Hunger, thirst, and danger were the motives compelling to search for the means for their satisfaction. Truth always retains something of this instrumental character. This is the significance of the rise and power of pragmatism. Its message is that truth is for life, and is tested by life, proved true or false by its ministry to life or its failure. It is of course true that life itself is for truth. Truth is one of the ultimate values which, as we have seen, satisfies life, enriches our nature, enhances our personalities, and gives them greater significance. Truth is thus both a means and an end, and the greater the truth the more it is an end rather than a means. At all levels, however, there is a mutual dependence of truth and life. If Christianity is the truth of life it is also the way of life, and it is the one because it is the other. If it were not the truth of life, it could not be the way of life. If its world-view were not what it is, its life-ideal would be different. It is profoundly interested in truth, but it is also as greatly interested in life.

It is instructive to observe that the idea of a way of life plays a large part in our scriptures. Before there were roads there were paths that led from one place to another, and we still have our paths, through meadows, over hill, and up the mountain, and through the forest; so men thought of the path of life, and the path of righteousness. One walked in these paths if he were a true man, profoundly concerned about moral realities and values. The time came when roads took the place of paths or were made in new places for the greater interests and the wider relations with other tribes or nations. Men got from place to place, had more dealings with other men, and had in common more interests and values; the roads thus became the sign of civilization, law, order, protection, prosperity, peace. And so the *way* became the ideal of moral living. The way of travel, commerce and trade becomes a way of moral life. Men walked in the way of life; they had larger interests, greater values, wider human contacts; they moved to their goals of pure desire, noble ideals, and high aspirations. How profoundly suggestive therefore is the fact that Christianity at first was not only considered as a way of life, but it was called "The Way." This is what it meant for the first followers of Christ; this is how they liked to think of it and speak about it, and they were very near to the mind of the Master in doing so.

If one goes back to the original source of Christianity in the life and teachings of Jesus, he discovers that the ethical principles of life have supreme significance and value in his mind. Always and everywhere and with all persons, he is most keen about the moral life. His moral ideal is sublime, and he dares to hold that men are to be perfect as their Father in heaven in perfect. The moral conduct of God is the standard for the moral conduct of man. He presents to men as the chief good and as the supreme end of all their desire the Kingdom of God, thus making the sovereign moral will the ruling factor and interest in the life of humanity. He approached all sorts and conditions of men with the demand for pure motives,

noble desires, sincere intentions, and a passion for the greater moral values of life. He challenged men to follow him in this way of life, and required courageous resolution and audacious venturesomeness. There was no substitute for the moral life. Religion was not to be a substitute for morals; even the worship of God must wait upon the prior reconciliation with man, and the natural duties of children toward their parents must take precedence of gifts to the temple. The Christianity of Christ was certainly the way of life for himself and for all men.

These ethical principles are expressive of the nature both of man and God. The moral laws of life as Christ conceived them are not alien to human nature, something foreign to be imposed upon men, but rather they are the free expression of man's true nature. The nature of the electron, or atom, or molecule, or cell, or plant, or animal or soul, is the norm of its true behavior; its law is the way it acts when its real nature is finding unhindered expression and realization. A law on a statute-book may be and often is a silly piece of stupid legislation. A law of any entity, force, organism, or the mind is always a rational and beneficent thing. Life, therefore, in accordance with true moral laws is the right life. The truly Christian moral man is the human being at his best. His real nature is finding expression; he is discovering himself, he is coming to his own; his person is enhanced, his nature enriched, his will free.

And since he is set in a moral universe, these ethical principles express the very nature of things. In the nature of man the universe finds its highest expression. The ultimate roots of the moral in the cosmos are seen in the moral nature and noble conduct of human beings. For Socrates and Plato, not in custom but in the nature of man and in the structure of the universe, the basis of moral law was laid; for Jesus the sanction and guarantee, as well as the standard and goal, of the moral life were found in the Nature of God Himself. The moral universe requires no paternalism to reward good conduct, nor police to punish the frustration of its laws. Christianity as the way of life is the way of the universe, the moral will of the sovereign God.

The problem of living according to this way of life is difficult. We are not now thinking of the moral weakness of men, which makes the Christian life so difficult of realization, but rather of the difficulty of knowing just what this way of life requires of us in our day and generation, and in our own moral situations. The ethical principles of Christ, which we believe are the moral laws of true living, may be clear enough, but there are two sources of difficulty; the one lies in our imperfect moral development, and the other in our moral situations. A human being is the most complex reality that we know of: far more so than electron, atom, plant, animal. The more complex the entity the more numerous are its energies and the more diverse the laws of their action, and so in a human being because of the great complexity of his nature, the problem of the expression and realization of his nature is very great. To recognize the legitimacy of each and all the aspects of one's complex nature, and have each enhance the whole life, and enrich the whole nature, and make for a many-sided character, is the moral task of all persons, and a very difficult problem for most persons.

Then again there are the moral situations in which men find themselves. These situations are never quite the same for different human beings, nor indeed are they always the same in successive periods in any one's life. Time, place, condition, relation, tasks, persons, all these and other factors are constantly creating new and different situations. On what then can we rely in these situations, that we may act morally? Can we rely on precepts? Not unless the situations are just the same—and they never are. On rules? No, for a rule is a good expedient, but often a bad principle. The rule, "Safety first," is a good expedient, a good caution, but it is a bad principle on which to act in all situations. "Safety first" would have saved Christ from the Cross, but then he would have lost his soul!

Not then on a precept nor on a rule, but on a principle intelligently conceived, reasonably brought to bear in the new situation, and fearlessly followed according to our very best instructed judgment in view of our own experience and the wisdom of others, must we rely in living the moral life. This involves the free, autonomous, initiative, courageous conscience. There is no substitute for a man's own conscience in his critical moral situation. Even Christ's conscience is no substitute for our consciences, but he is the teacher and the inspiration of our consciences. The moral life then as Christianity conceives it is in its very nature a creative life. The experience of life makes for new situations. New occasions teach new duties. The progress of society requires changes. Life is one great moral adventure after another.

Christianity as the way of life requires therefore a particular moral type of person. Not the conventional, nor the reactionary, nor the static, nor the fearful, but rather the initiative, affirmative, progressive. adventurous kind of person is its ideal. The man who walks in the Christian Way of Life must make moral decisions for himself, act according to the ideal demands of the given situation, create new values, make for the moral progress of his own day and generation, run swiftly his distance in the great relay-race of humanity and give others who follow him all the advantage he can secure them.

The moral life in social relations has just the same character. We are social by nature, and live in society by necessity. What forms and institutions of social life are best men must discover from actual experience. Moral principles for social conduct are given us, but social programs wait upon the discovery of wise men and actual experience of most men. The principles are permanent, but programs are provisional, and forms and institutions of society are transient. The spirit of Jesus and the method of science will enable each generation to live socially at its best and make for the continual progress of the race.

The Christian Way of Life leads beyond the human, whether we think of the human in individual or racial terms. We do not leave the human behind, but take loved ones and all men with us out into the infinite and eternal. As Walt Whitman said: "To take your lovers on the road with you . . . to the universe itself as a road, as many roads, as roads for

traveling souls." Since our own lives and the universe itself are the expressions of the Mind of the Eternal God, the Christian way of life involves the recognition of God, faith in His purpose for us, obedience to His laws, co-operation with His will, reverence for His character, love for Himself. These are the rules of the road of the universe for all traveling souls.

This is the way of life that has challenged noble souls and adventuresome spirits in all centuries and countries. It still makes the same challenge for strong, eager, audacious persons to-day. And all whose faces are towards the new dawn, whose greatest interests are the supreme values of life, are found walking on this Way of Life.

# A Business Man's Survey of the Mission Field

THE Rev. Laura Bowman Galer, one of the editors of the *Sunday School Helper*, writes: "The last number of the *Christian Century* (Nov. 13) contains two articles which seem to me so Christian as to be almost a Fifth Gospel—'A Layman Looks at Christian Missions,' by R. A. Doan, and 'Questions I Asked Tolstoy,' by E. A. Steiner. . . . As Mr. Doan's address ploughed up the Disciples Convention last month, so it ought at least to stir our Church people to a new definition of Christianity. We need it."

Study of the article shows that the comment is wise.

R. A. Doan is described as "an Ohio business man who has served as voluntary secretary of the Disciples' Missionary Society."

In part the article is as follows:

"Having just returned from a visit to many lands I want to say I am glad I am an American, but no gladder than I would be were I a Japanese, a Chinese, a Filipino or an Indian, provided only that I were a Christian. I have come to value my relationship to Christ above my nationality. I can not agree with that statement of Stephen Decatur: 'Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong.' This does not mean I am less patriotic in the true sense. I yield to no man in my love for America. But it means that my relation to all mankind through Christ has become the supreme relationship. What we have seen repeatedly in the countries of the Orient, countries where evolution and revolution are fairly whirling onward, causes me to say that above everything else I value the privilege of thinking and acting as a believer in Jesus. This leads me to say that my strengthened loyalty to the Christian religion has for its foundation my right to adjust myself and my thinking to conditions in the world that never existed before.

"My frequent visits to the mission fields in the past ten years have gradually but absolutely destroyed any conception of a legal God I may have had. The last vestige of God as a judge, unchanging in His requirements and immovable in what we may have considered His decrees, is gone. God does not seem the same in Luchowfu, China, or Pendra Road, India, as he does in Nelsonville, Ohio, or Owen Sound, Ontario. I think God and Christ are the same yesterday, to-day and forever only in their yearning and longing to lift men out of the mire. I can not conceive of them as unchanging in their requirements regardless of conditions. Those among whom we have lived this past year require a kinder God than we deserve. I understand now as I never could have in America that God's love rather than His law must rule the world, and in the lands where we have been it must be a more patient and lenient love than He offers you and me in America.

"Some of the conclusions and suggestions I bring to you are the result of changes in my own conception and thought of foreign missions that would have been violent had they not occurred more or less gradually through the years. I ask you neither to accept nor reject them without careful thought and investigation. I will say some things I would not have said ten, four or two years ago. It is possible I may say some things I would unsay five years from now. It would require a presumptuous man to predict what conditions we may face then. But hesitancy now will not prepare us for action then. It is good to be living in a world that is not monotonously ordering its life as though all truth had been discovered. You will remember as we speak that we are dealing with a part of the world which is a different civilization than our own and in which God is working in a way unknown in our land. I do not mean that we should fail to recognize that what is transpiring there is vital to the whole of Christianity. For I am more than ever convinced that the events now occurring in the Christian development in the East will have a direct effect, under God, in releasing us here from what threatens to be the thralldom of a static religion. I am only asking that you do not try to measure what is occurring in the lands where Christianity is young by the standard you have established in your own mind in surroundings which are so different.

"The world will not be won to Christ by an invasion. If you could flood the East with missionaries to-morrow Christianity would not conquer quickly. I do not mean that missionaries are not needed, but that mere numbers will not suffice. Do you think any influx of missionaries into Japan following the recent unfriendly action of our Congress would prevent Japan from thinking that what our country has done speaks so loudly that what the missionaries might say could not be heard? Think you an invasion of Christianity could win India with its present caste prejudices and political turmoil? Or would any amount of peaceful but forceful presentation of Christianity in China, which has been so despoiled by so-called civilized nations and so frequently abused even in retaliation for her mistreatment of uninvited missionaries, bring her to the feet of a loving Christ?

"I do not say these things as cause for discouragement, but only to show that our survey will present facts which will force us to the conclusion that we have started on a long road. There is no short cut to the salvation of the world. We may as well under-

stand that our generation can only make a beginning in the building of this long road. But how important it is that what we build will be substantial so that supplies may not be cut off when the road is continued by others after we have fallen along the way.

"There are practical questions involved which we dare not ignore. I remind you again of the fact which I presented two years ago upon my return from China and Japan. We have entered upon a new stage of our foreign mission endeavor. With amazing rapidity in the past few years the conduct and control of the work has been passing into the hands of capable, consecrated Christians of the nationalities among whom we are working. We must recall that in the early days—forty years ago—we had no constituency in these lands. Now capable leaders are appearing. Even where such is not the case the Church is demanding freedom to conduct its own affairs. Significant of this tendency is the action taken at the last meeting of our general committee in Japan, which calls for the use of the word church in every connection where formerly the term mission was used. The new form of convention and *ad interim* committee in our Church both in China and Japan, with full participation of the nationals, is a great encouraging advance toward the autonomy of the Church."

Mr. Doan goes on to urge people here at once to move quickly to the positions of assistants of the churches in foreign lands and stop being directors. The people over there are not irreligious. The years have given him increasing respect for people who worship in a different way than he does.

"The man," he said, "who indulges in ancestor worship has much to teach me. My Christianity is a sweeter, more precious possession because it has been compared with other less satisfying religions. But at the same time I have learned I am akin to every man who struggles to go beyond the base and sordid. It is our wonderful task to build upon the foundation of truth seeking which exists in these lives; not ruthlessly to sweep away their moorings."

Our appeal, he went on to say in substance, should be to men to join Christ, not our own Church. "I long for a Church which requires only loyalty to Jesus." He quoted the Christmas editorial from the *Social Reformer* of India, a paper edited by a man who is not an avowed Christian, paying, however, a noble tribute to Jesus, and saying, "Mahatma Gandhi, a Hindu, has sought for the first time in history to apply the Master's teachings to politics," and also "Mahatma Gandhi's movement has made the central teaching of Christ known and cherished in quarters to which a hundred years of propaganda of Christian missions had not been able to penetrate."

Discussion of the social and industrial situation and a study of race prejudice add to the value of Mr. Doan's survey. Not one of the great world ports in the East, Shanghai, Hongkong, Singapore, Penang, Calcutta, Manila, belongs to the people on whose land it is situated. "And such cesspools of iniquity as these ports are."

What will happen when the industrial system of the Western world extends over all the East?

Mr. Doan praises the repression and self-control of the proud Japanese under the trying circumstances of the exclusion act. They freely admitted our right to regulate immigration, but they were "very clear in attributing the discrimination against the yellow races as being due to race prejudice.

"You may be very sure the editorials in the Japan newspapers during those first heated days did not fail to call in question our Christianity. The *Osaka Asahi* said: 'We know there are such ideas as the church peace and the truce of God by the side of the political peace movement. . . . But history teaches us that at the beginning of Christianity it was frequently the cause of fighting and bloodshed due to its extreme anti-foreign spirit. Through processes of evolution, religion has advanced to its present conditions. The United States is a Christian nation, and the fact that furious anti-Japanese agitation started in such a civilized country is a retrogression to a primitive age. We discern from their action that the American's religious idea is frivolous, so frivolous that it can not control and repress racial prejudice.'

"Scores of such editorials could be quoted. They have accepted the gauntlet. Their plans are to prove the yellow race not inferior. We have placed a heavy strain upon the friendship that was greatly enhanced by the Washington disarmament conference and our immediate help at the time of the earthquake. As long as race prejudice exists in such intensity as it does to-day there can be no real peace. The first task of the religion of the Prince of Peace is to break down race prejudice.

"The real task of our survey is to give us our bearings in a confused world, a changed and changing world. It is inconceivable that the world may be Christianized, except by a united Church. Dr. Armstrong, of the Canadian Methodist Church, in speaking to a group of several hundred missionaries in Karuizawa, Japan, a few days after the earthquake, made a remarkable and alarming statement. He was pleading for united action in the rehabilitation of Christian work in Tokyo and Yokohama. He said it had taken twenty years of planning and negotiations to bring the Methodists, Presbyterians and Congregationalists into one body in Canada. He believed that, unless the earthquake hastened the spirit of union, it would require fifty years to accomplish the same results in Japan, because the denominational lines in Japan were so much more pronounced than in Canada! A year has passed since Dr. Armstrong made that statement and I think the greatest Christian tragedy growing out of the earthquake is the almost entire absence of encouragement from the boards in America or from Japan itself toward the establishment of any closer union between Christian forces. It is the saddest thing I contemplate in connection with Christianity in Japan.

"In Jubbulpore, India, another communion has built a seminary within a few hundred yards of our own. An attempt to co-operate, even in the exchange of teachers, fell through because of theological questions. Two weak institutions, feebly representing Christianity. In the Philippines the partisan spirit in the various bodies of Christians, including our own, is enough to break one's heart. The Japanese constitute the only large literate body of people in Asia. China presents the most potent possibilities in the

world for untrammeled Christianity. India offers a field in which the most tremendous social changes will soon take place with or without the aid of Christianity. The Philippines contain a self-assertive, self-conscious, newly literate leadership which will not long brook the interference of a divided Christianity. These conditions will not wait.

"We can not quibble by the presentation of our differences to these people. Methodists, Disciples, Presbyterians and the more than one hundred other Christian organizations working in these lands must either recognize as a Christian every person who lives a Christ-like life or our cause is lost so far as our generation is concerned. There is no other way, my friends. From the very early days there have been differences of opinion in the Church. Paul must have been considered a dangerous liberal. He certainly was vigorous in his belief that the gospel was for Gentile as well as Jew. . . . But this difference did not divide the Church though it was serious enough to require a church council. There was room in the Church for such as Paul and Timothy as well as for Peter and James. It is significant that it was the foreign missions program of the early Church that compelled the opening of the door wide enough to permit the entrance into the Church of those who believed in Christ but who were unwilling to become Jews. I plead with all the strength at my command that we identify ourselves with all those who believe in Christ.

"Our great objective is the bringing of Christ's love to everybody everywhere. Such a movement can not be measured by a theological yardstick. The world needs more than a proclamation. The Chinese or the Japanese or the Indian does not consider our religion an ideal one when he contemplates the economic and social consequences which have resulted from the advent of the Anglo-Saxon in his midst. In bringing them the teaching of Jesus we are compelled to overcome great international wrongs. When I contemplate what we are trying to accomplish in these lands I must express my unalterable belief that the odds are too great for a divided Church.

"It is utterly impossible to live for a year in that section of our earth where more than half the inhabitants of the world dwell and not conclude that the things which separate Christians constitute their greatest sin. The greatest hindrance to foreign missions is within ourselves. I mean within the whole Christian body. I believe you and I, 'our people,' must cease to turn toward other bodies, when we reach this point in our reasoning, in an attempt to content ourselves with branding them as the culprits. Let us take the beam out of our own eye. Let us recognize Christian character and Christ-filled lives wherever we see them as sufficient evidence of the genuineness of that person's or that group's Christianity. I do not mean a hesitating or partial recognition with a sort of fear that we are going too far. Christ himself adopted a broader platform than many of us are willing to stand upon when he said 'he who is not against us is for us.'

"Dr. Hodgkin, secretary of the China Christian Council, is a man who has always impressed me with his wonderful Christian spirit. He gave the last evening of our stay in China to us. He told us of a retreat which he had just attended in Peking. A group of strong, earnest Christian leaders was in attendance. Dr. Hodgkin was still under the spell of their audacious spiritual planning. The reflection of it was in the countenance of this great broad-minded member of the Friends Church. Among other things these Chinese Christians considered sending a communication to the boards in America and Britain, expressing again their deep heart desire for a united Chinese Church. In discussing a possible slogan for such an endeavor for unity one suggested that sentence uttered by Dr. Timothy Lew at the Shanghai conference in 1922 and which has been repeated so often since: 'We agree to differ. We resolve to love.' But another in the group said that was not sufficient. He proposed what seems to me ideal, and I give this sentence from the lips of the Chinese Christian as the embodiment of what I think should be the aim of Christendom—'We agree to differ; we resolve to love; we unite to serve.' "

# Some Interesting Correspondence

## FROM THE COMMISSION ON FOREIGN RELATIONS

*To the Editor of the Universalist Leader:*

I am very much pleased with the responses already received from the questionnaire sent out a short time ago. The responses indicate that there is a very live interest among our ministers in this vital matter of the outlawry and abolition of war.

It is impossible for me to answer personally all the letters received and I must take this method of expressing to the writers my appreciation.

As soon as possible a digest of the replies will be prepared and printed in the *Leader*.

Meantime I ask that every minister acquaint himself with the Protocol, especially as it is presented in the pamphlet published by the Non-Partisans Association with annotations by Professor Hudson of Harvard.

Dr. Sidney Gulick asserts that there is a chance that the coming session of Congress may take steps to make the United States a full member of the Permanent Court of International Justice, but strong pressure must be brought to bear. All the resolutions of last year are now dead.

Will not every minister and his congregation make their desires in this matter known emphatically, especially to President Coolidge, Secretary Hughes and to the Senate Committee on Foreign Relations?

Another matter concerning which action should be taken is the proposed naval demonstration at the Hawaiian Islands next spring. The Navy Department plans to stage a mimic attack and defense of the Islands.

We are told that this is the culmination of a three-year program designed to discover the actual situation in both the army and the navy with the

object of securing improvements that are necessary to make these forces effective.

The *New York Times* has said that this particular demonstration was projected two years ago shortly after the Washington Conference, but it was feared that the effect at that time would be unfortunate.

There are many, including those who were present at the World Alliance Conference in Buffalo, who feel that, whatever the motive in the demonstration, the effect at any time will be deplorable. Our ungentlemanly treatment of Japan in the method by which her nationals are excluded from our own country, the further irritation caused by our National Defense Day, have brought about a situation which should be handled with the utmost foresight and with every attempt to show only friendliness toward our neighbor across the Pacific.

The reaction in Japan to such a naval demonstration must be apparent to everybody.

Therefore it is hoped that our churches will follow the example of the World Alliance and urge upon the Navy Department the advisability, in the event that such a demonstration is deemed necessary, that it be held elsewhere than in the Pacific.

*H. E. Benton.*

*Philadelphia, Pa.*

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## FROM AN AGED FRIEND

*To the Editor of the Universalist Leader:*

Owing to my advanced age—I am ninety-two—and my eyesight failing, I wish to discontinue the *Leader*. It was transferred to me from Mrs. Sheppard after she had passed away, by her daughter. I have enjoyed it very much, as I am a strong Universalist, and trust the good work will continue, as I am sure it will.

Thanking you kindly, I am

Sincerely,

*Lucy F. Willey.*

*Roslindale, Mass.*

* *

## A MAN OF ACHIEVEMENT

*To the Editor of the Universalist Leader:*

With E. D. Morel, editor of *Foreign Affairs* (London), gone, one may well recall the Chinese proverb, "One more good man on earth is better than an angel in heaven." At a time when brotherhood is an almost unapproachable ideal here was a man who practised it. And always that section of the human family that most needed his consideration got it. The titles of two only of his books will bear out this statement—"The Black Man's Burden" and "The Horror on the Rhine." In a period when internationalism is either a misunderstood word or one to bandy about in the interests of political chicanery, this man understood it, interpreted it wisely, lived it nobly. In an era of an almost discredited "democracy," this Englishman held the democratic ideal aloft to the English-speaking people of four continents.

Many Americans read *Foreign Affairs* largely because of the fine and courageous personality shaping and directing it. From it they knew they would get no biased presentations, but a thoroughly honest viewpoint and a broad-gauge treatment of all important questions. On the subject of the world's peace his voice was stilled only by death. Let his words speak to us to-day with added force: "Visionaries we were. Visionaries we remain. But the vision we saw, the vision we see, is no mirage. Our vision is of the attainable." The title of the little book in which some of that vision is embodied—"Thoughts on the War, the Peace—and Prison"—is a living witness that E. D. Morel lived what he taught. And such a thing is not easy these days. The path that this man trod was not "easy," some there are who will say it was not "patriotic," but—it was glorious.

*Blanche Watson.*

*New York, Nov. 15, 1924.*

* *

## A STATE LEGISLATOR ON CHILD LABOR

*To the Editor of the Universalist Leader:*

I do not believe in taking partisan politics into our churches or church papers, but I do believe with D. E. that where there is a moral issue involved it is our duty to stand firmly for it.

We have such an issue before us this year in the Children's Amendment. I have been happy and proud in the stand which the *Leader* has taken on this subject.

We all believe there is nothing in the world so valuable for children as work.

The work which a girl does in the home to help her mother, the work of the boy on the farm, teaches industry and thrift. It is the very foundation of character.

Nor do we object to young people working in the industries if they are properly safeguarded.

But the work which is good for children and the work which is done under conditions which rob them of a large proportion of health, education and happiness, are two entirely different things.

It is absurd and untrue to say that the purpose of this amendment is to keep young people from working. No government in the world would seek to do that.

The amendment is not a law, but an enabling act to give power to Congress. It can prohibit nothing. It does not allow Congress to legislate above eighteen years.

Boys and girls of seventeen employed in hazardous industries, or working at night, or long hours, need protection.

The first federal law which was passed in 1916 shows us the kind of legislation which will be passed. It did not say, "You must not employ children." But it did say that if anybody employed children under fourteen years of age in a factory or cannery, or employed children between fourteen and sixteen years of age for more than eight hours a day or at night work, or employed children under sixteen years of age in a mine or quarry, his goods could not be shipped in interstate commerce.

Employers of children in some of our states did not like this law. They took it into the courts. In 1918 it was declared unconstitutional.

At the next session of Congress a second federal child labor law was enacted setting up the same stand-

ards as the former one, but providing that if an employer employed children under conditions named in the former law his net profits should be taxed 10 per cent.

This was also declared unconstitutional by the Supreme Court.

Therefore the only way to prevent the exploiting of children for money, is to give Congress power to pass a law which shall be legal.

There are now four states which allow night work, eleven which allow children under sixteen to work from nine to eleven hours a day, and nine states with no law forbidding all children under fourteen from working in factories or stores. The census report of 1920 shows a million children under sixteen in our industries. Georgia has nearly 89,000 child workers. Children of fourteen years of age are allowed to work ten hours a day. Georgia has refused to ratify the amendment.

The only way to protect these children and to bring the backward states up to a minimum standard, is through a federal law.

If we can not trust Congress to make a fair and just law, then our form of government is a failure.

If we are a "nation indivisible, with liberty and justice for all," then we should take this step toward giving all the children of our country equal opportunities of health, education and happiness.

*Effie E. Yantis.*

*Manchester, N. H.*

# Our Prayers Together

**Margaret Denton**

## ACQUIRING A PERSPECTIVE

MANY people regard life as an etching, a study in black and white with no intermediate shadings. They catalogue existence in terms of the absolute, the wise and the foolish, the happy and the sorrowing, the righteous and the unrighteous. This point of view greatly reduces the complexities of living, but it is decidedly untrustworthy. The gloomiest tragedy has its clown or buffoon, joy unrelieved by sorrow would cease from sheer monotony, and who can honestly call any man an utter sinner or a perfect saint?

This intertwining of conflicting aims and purposes presents no problem to the thoughtless, whose gaze scarcely includes, let alone penetrates, the surface of things. The pessimist, on the contrary, finds hopeless chaos in the great medley, and his effort is engaged in calling attention to the most conspicuous foibles of humanity. Since those who play this role of world tragedian do not offer nor hope for any solution of present difficulties, we turn with relief to the individuals who look at the incongruities of life with a sympathy born of great understanding and an expectation based on a real sense of preparation. The man who sees the entire panorama does not minimize the problems, but he is able to detect good in the most unlikely places and to wait patiently for the growth of this seed. He recalls that, with Eternity in view, one's own particular day can be judged only by the effort made rather than by the results accomplished, and he is not discouraged if all humanity's crooked paths are not immediately straightened.

May we, then, attain an all-inclusive sympathy, searching always for the opportunities when we can with Midas touch turn dross to gold. If we look just at the bleak outlines, the black and white of the picture, our conception is uncomplete and our interpretation ineffectual; or if we study the whole gamut of human emotions, stressing every shading and tracery, we shall finally gain that most invaluable asset, a real perspective.

### Saturday, December 13

I will praise the name of God with song, and will magnify him with thanksgiving. Psa. 69 : 30.

What pearl art Thou, that no man may pay Thy price?
What doth the World offer, which is not a gift from Thee?
What punishment is greater than to dwell afar from Thy Face?
Whoever is whelmed in the waves of Chance, can never escape, if he look not to Thee as Friend.
The World hath no permanence: what it hath I esteem as perishable, for it is strange to Thy permanence.
No end is there, O Lord, to Thy praises, and no count of Thy Praisers.

*Adapted from Jellaludin.*

### Sunday, December 14

But be ye doers of the word, and not hearers only, deceiving your own selves. James 1 : 22.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribb'd and edg'd with steel,
To strike the blow.

Knowledge we ask not—knowledge Thou hast lent,
But, Lord, the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

*From "A Prayer," by John Drinkwater.*

### Monday, December 15

For in him we live and move, and have our being. Acts 17 : 28.

Yes! In my spirit doth Thy spirit shine,
As shines the sunbeam in a drop of dew.
Nought! Yet I live, and on hope's pinions fly
Eager toward Thy presence; for in Thee
I live and breathe and dwell; aspiring high,
Even to the throne of Thy divinity.
I am, O God! and surely Thou must be!

*From "O, Thou Eternal One," by Derzhavin.*

### Tuesday, December 16

Every good gift and every perfect gift is from above, and cometh down from the Father of light with whom is no variableness, neither shadow of turning. James 1 : 17.

These are the gifts I ask of thee,
Spirit serene—
Strength for the daily task;
Courage to face the road;
Good cheer to help me bear the traveler's load;

And for the hours of rest that come between,
An inward joy in all things heard and seen.
*From "Prayer," by Henry Van Dyke.*

**Wednesday, December 17**

Thou wilt show me the path of life: in thy presence is fullness of joy. Psa. 16 : 11.

You that uphold the world
Uphold me.
You that light the sun,
Make me see,
Bear with me my sorrow:
Help me meet the morrow,
Patiently.

O'er the road we may know not
To end we must fear not,
Guide us, O mighty One!
*"Pagan Prayer," by Alice Brown.*

**Thursday, December 18**

Not by might, nor by power, but by my spirit, saith the Lord of hosts. Zech. 4 : 6.

Out of the Vastness that is God
I summon the strength to keep me,
And from all fleshly fears that fret
With spirit-winds to sweep me.
I summon the faith that puts to flight
All impotency and ills,
And that, thro' the wide universe,
Well-being's breath distills.
*From "A Litany for Latter-Day Mystics," by Cale Young Rice.*

**Friday, December 19**

God created man in his own image, in the image of God created he him. Gen. 1 : 27.

Creator! yes, Thy wisdom and Thy word
Created me! Thou Source of life and good!
Thou Spirit of my Spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there.
*From "O, Thou Eternal One," by Derzhaven.*

* * *

## THE UNIVERSAL BROTHERHOOD

**Randall Hosea Aldrich**

THE winter following the Jay Cooke failure in 1873, many of the factories and workships of Philadelphia were closed. There was much "backdoor begging and giving." Friendly visiting revealed an appalling system of fraud by pretenders. At a meeting called to provide for the poor of Germantown, he whose name is given later in this article offered the only plan suggested, which was adopted and set to work;

Eight divisions, each having a visiting committee, a central office and paid manager in constant communication with visitors and directors. No relief in money or material except in emergencies; but for every one, worthy or unworthy, there should be the help of active friendliness.

This pioneer of Organized Friendliness a half century ago left some wise words, very pertinent for our reading to-day:

"We shall not really consider the poor unless we live under the law and in the spirit of brotherhood.

"Is there danger of one being unwise? There is greater danger of one being unloving. And love is more likely to lead to wisdom than wisdom is to lead to love; for the 'liberal soul desireth liberal things.' There is such a thing as intelligent indifference, and social problems studied in a cold scientific spirit which never quickened into a throb of humanity. This spirit never yet taught one man how to help another. But if we deeply care for the welfare of our fellow-beings, if we have caught the note of sympathy with him who made himself poor that many might be made rich, and identified himself with the least of his brethren and ours, we shall study the best ways of serving them. Very likely our present methods may be improved. But the best machinery of beneficence must have heart-power to run it; and our money contributions will lose their finest value if we do not give ourselves.

"I do not think we have yet brought into action the mightiest forces for uplifting humanity, our deepest resources—we have never half realized the power and glory and beauty of sacrifice.

"What we call our own is not our own; we are not our own; we are joined to the family of mankind as fingers to a hand, as limbs to a body. All we have, all we can rightly get and use, all we are or can become, must be held as a sacred trust and be devoted as a willing offering. The very wit and skill by which we acquire and manage our small resources is itself a heavenly gift for earthly uses. If we ever learn this lesson and put it in full practise, the sources of poverty, misery and sin will be dried up."

The author of this brotherly, workable plan was the Rev. Charles Gordon Ames. In Minneapolis, where he once lived, this has had illustration for several years and in a general co-operation recently over one million dollars was pledged for the support of the city's sixty-two welfare agencies for the coming year.

* * *

## THE ALABAMA STATE CONVENTION

**F. B. Bishop**

The twenty-fourth annual session of the Alabama State Convention was held at Chapman, Oct. 30 to Nov. 2. It was a great Convention. Many of the elements which entered into its success and the spirit which sent the people home with a new enthusiasm can not be recorded.

The opening session was on Thursday night. Rev. George A. Gay, late of Chattanooga, but now of Camp Hill, Alabama, led the opening song services. President Crumpton called the Convention to order at 8 o'clock. After prayer Mr. Greeley McGowin gave the welcome address. This was responded to by President Crumpton. Judge J. J. Mayfield, a former member of the Alabama Supreme Court, was to have delivered the opening address, on "Religion and Government." But the Judge is a great football fan, and his Alma Mater playing in Montgomery a few days before the Convention had called for such vocal exertions that he had completely lost his voice. We are saving "Religion and Government" for the next Convention.

Friday morning Mrs. J. W. Rowlett of Atlanta conducted the devotional services and the Rev. George Gay gave the first installment of his "Religious Institute." The secretary's report

showed that every cent of the Convention Chest had been collected. The treasurer's report showed an increase in both the General and Permanent Funds . This report was carefully arranged and printed, and showed the most painstaking care on the part of the treasurer, Mr. J. L. Barnes.

The fellowship committee reported the granting of one letter of license during the year.

At 11 o'clock Mrs. J. W. Rowlett of Atlanta delivered a sermon.

The afternoon of Friday was given over to the seventh annual Convention of the W. U. M. A. of Alabama. The Convention was called to order by the president, Mrs. T. R.Miller of Brewton. Devotional and memorial services were conducted by Mrs. Rowlett. This was followed by the address of the president. Business of the Convention and reports from the various Circles followed. Officers elected: President, Mrs. J. Greeley McGowin, Chapman; vice-president, Mrs. Agnes DeRoches, Chapman; secretary, Mrs. Marion Bishop Moxley, Birmingham; treasurer, Miss Irma Conine, Camp Hill. The closing address was delivered by Mrs. Rowlett.

On Friday evening the Southern Superintendent was in charge of the program, and the Rev. George A. Gay delivered the occasional sermon. The offering for the Gunn Ministerial Relief Fund emounted to $60.

Saturday morning following the devotional services Mr. Gay delivered the second address of the Religious Institute. Business of the Convention was then taken up. Among other recommendations adopted was one looking toward a state-wide evangelistic campaign. It was determined to put on a series of meetings of from one to two weeks in every church in the state. Another recommendation of interest adopted was the following: "In response to the appeal of the General Convention for the support of the Five Year Financial Program, this Convention places itself on record as heartily supporting this plan, and urges each church in its fellowship to take immediate steps to accept and to raise its quota."

At 11 o'clock the Rev. Lyman Ward of Camp Hill delivered a sermon.

Recess was then taken until 2 p. m., when the Convention again assembled for business, and the Rev. F. B. Bishop presented in detail the five year budget of the General Convention. This call of the General Convention was received with marked enthusiasm.

The State Sunday School officers reported to the Convention and were asked to continue to build up the Sunday school work of the state.

The following were elected: President, Rev. George A. Gay, Camp Hill; vice-president, Rev. H. T. Crumpton, Brewton; secretary, Dr. J. L. Miller, Birmingham; treasurer, J. L. Barnes, Ariton; trustee, Rev. Lyman Ward, Camp Hill; preacher of the occasional sermon, Rev. F. B. Bishop, Birmingham; Fellowship Committee, Mr. Ward, Mr. Gay, Mrs. Agnes DesRoches.

Saturday night the friends and delegates were entertained at an informal gathering at the lake and cottage of Mr. and Mrs. J. G. McGowin. Supper was served on the shore of the lake, and the evening was delightfully spent in getting acquainted.

Sunday morning was the climax of the Convention. We had to move out of the church to a larger hall. It was an inspiring occasion. After the preliminary services the Southern Superintendent took up the filling of the Convention Chest. We were asking for $1,000, part of which was to go into the permanent fund, and the rest into the general fund to carry on our evangelistic campaign. We began by asking for pledges of $100. And they came. The chest was filled to overflowing. The total amount pledged will be about $1,200, and most of that has already been paid.

The Rev. G. A. Gay then preached a fine sermon. The call for church members brought forward three persons, who were received into fellowship. Communion was administered by Mr. Crumpton and Dr. Bishop.

At 7.30 Sunday evening Dr. Bishop preached the closing sermon of the Convention.

The Convention was over but the work went on. Arrangements had been made for a series of meetings to follow the Convention. The preaching was done by the Rev. George Gay and there was a good attendance throughout. Mr. Gay left on Saturday and Dr. Bishop continued the meetings over Sunday, receiving five more members into the church, and with the promise of four more the next time he returns to Chapman.

* * *

## THE PARABLES OF SAFED THE SAGE

### The Parable of the Painted Sign

I am still Young, but I was once younger as measured by the number of the years that I then had lived. And my father, who then seemed unto me a Venerable Man, was then much younger than I am now. And there was on the front of his Place of Business a Painted Sign, which hanged there for Fifty and Five years before he came to his grave in a Full Age, having lived more than fourscore useful years.

Now it came to pass, about once in four or five years, that the Sign was taken down, and painted anew. And I remember a time in my boyhood when I beheld it as the ropes were slung about it, and it was lowered to the ground. And the Painter was there consulting with my father whether the new lettering should be in Black as it had been, or whether the top half of the letters should be in Red and the bottoms in Blue. And it was painted with the Red and the Blue; for those were the days at the end of the Civil War, and the colors of the Red and the White and the Blue looked good unto my father. And I remember that the Painter put a Compass in the middle of the stem of each letter, and described a small circle, so that in the middle of each of the great Uncials there was a little Half Moon on either side. And this I thought Very Artistick.

And when the sign was lowered, I noticed that the letters of my father's Name stood out above the surface of the Board. as it were the sixteenth part of an inch in height. And I cried out in admiration, and I said, Father, how didst thou manage thus to cut away the Board, and make the letters to stand out in Relief?

And the Painter laughed a little laugh, and said, God Almighty done that, Johnnie.

Now my name was not Johnnie, but it was the custom of some men to address all small boys whose names they knew not as Johnnie.

And the Painter then said, The reason is partly that the letters have an Extra coat of paint, or even two coats, for they are painted over in white with the rest of the sign, and also they receive the colors which the rest of the Sign hath not. But it is partly also because the color Paint is more carefully mixed, and put on with a Fine Brush, that filleth the pores of the wood more perfectly. And thus doth the rest of the sign Wear Away and leave the letters standing out.

And thus it was for fifty and five years, until the Board grew Thinner and the Letters stood Higher.

Now the Successive Generations are so many coats of Paint upon a Family Name, and the Sun and the Storm of Every Generation are wearing and fading the backgrounds of life. And there are Names that wear away and leave no memorial, and others that be Smutted and Soiled by that which is added unto or taken away from them by the swiftly moving generations.

And I took thought, and said, As the name of my father stood out with increasing honor, so that at his death the whole Community rose up and passed by his Coffin and looked upon a face that they had seen in Kindness and Sympathy and Generosity and Courage and Publick Spirit and sometimes in Stern Wrath against Meanness and Cruelty and Cowardice and Dishonor, so will I endeavour, yea, and I will exhort all men, to seek to lift a little higher into relief above the flat board of Environment the name they bear, that it may be handed down in greater Honor to the generations that are to come.

And as for the standing out of the names themselves, as the Painter said, so say I, God Almighty doeth that.

# Home and Children

### NEIGHBORS OF THE CHRIST NIGHT

Deep in the shelter of the cave,
The ass with drooping head
Stood weary in the shadow, where
His master's hand had led.
About the manger oxen lay,
Bending a wide-eyed gaze
Upon the little new-born Babe,
Half worship, half amaze.
High in the roof the doves were set,
And cooed there, soft and mild,
Yet not so sweet as, in the hay,
The Mother to her Child.

The gentle cows breathed fragrant breath
To keep Babe Jesus warm,
While loud and clear, o'er hill and dale,
The cocks crowed, "Christ is born!"
Out in the fields, beneath the stars,
The young lambs sleeping lay,
And dreamed that in the manger slept
Another white as they.

. . . . . .

These were thy neighbors, Christmas Child;
To thee their love was given,
For in thy baby face there shone
The wonder-light of Heaven.

*Nora Archibald Smith.*

* * *

### THE LEGEND OF THE CHRISTMAS TREE

**Lucy Wheelock**

TWO little children were sitting by the fire one cold winter's night. All at once they heard a timid knock at the door, and one ran to open it.

There, outside in the cold and the darkness, stood a child with no shoes upon his feet and clad in thin, ragged garments. He was shivering with cold, and he asked to come in and warm himself.

"Yes, come," cried both the children, "you shall have our place by the fire. Come in!"

They drew the little stranger to their warm seat and shared their supper with him, and gave him their bed, while they slept on a hard bench.

In the night they were awakened by strains of sweet music and, looking out, they saw a band of children in shining garments approaching the house. They were playing on golden harps, and the air was full of melody.

Suddenly the Stranger Child stood before them, no longer cold and ragged, but clad in silvery light.

His soft voice said: "I was cold and you took me in. I was hungry, and you fed me. I was tired, and you gave me your bed. I am the Christ Child, wandering through the world to bring peace and happiness to all good children. As you have given to me, so may this tree every year give rich fruit to you."

So saying, he broke a branch from the fir tree that grew near the door, and he planted it in the ground and disappeared. But the branch grew into a great tree, and every year it bore wonderful golden fruit for the kind children. *(From "For the Children's Hour," by Bailey and Lewis. Used by permission of the authors and the publishers—Milton Bradley Co.)*

### HOW WE TREAT OUR ARMY HORSES

Few people know that army horses—and mules, of course—are the best cared for of their kind. The army now has its own breeding stations where the horse is in a fair way to be born right.

The very great majority of army horses, of course, are bought by the Government. They almost at once upon entering the service find their permanent home. A horse is assigned to a soldier and every effort is made to make that association permanent. Only soldiers know how lasting and dear these relations become between soldier and horse. The soldier comes to his horse the first thing in the morning, waters him, feeds him, and *then* gets his own breakfast.

The morning drill furnishes the horse with the exercise necessary to his good health, usually about two hours in length, always under control. Abuse is unknown. Heavy punishment would follow any infraction of the regulations in regard to this.

After the morning drill the soldier grooms his horse thoroughly, *always* under supervision of an officer, and that job is not done till all dirt is removed, coat well brushed and shining, feet cleaned, eyes and nose and dock attended to, mane and tail brushed. Then the army horse has a drink, personally given to him by his master. He can then lie down and roll. Soon he gets his lunch, *after* which his master takes his noon meal. Usually in the afternoon the army horse rests while his master works.

About four o'clock the soldier comes down to the corral and ties up his horse preparatory to feeding him again. *After* this the soldier gets his supper. The horse then is ordinarily left to himself, with plenty of hay, for the night. And he gets a ration of twelve pounds of oats or its equivalent and fourteen pounds of hay per day.

The soldier loves his horse. The horse is his first care and *duty*. The *horse* always comes *first*.

During his whole service the army horse has first-class veterinary attention. He is inspected every day by several non-commissioned officers and at least one commissioned officer. His food, too, is inspected, as well as his living quarters.

My own personal horse and I have an acquaintance dating back seven years, five of which I have owned "Koon." We get along better every day. We have served together on the east coast, on the west coast, on the Mexican border and in Hawaii. Koon will likely never have another owner.

There is no better cared-for horse in the world than an American army horse.—*Captain G. A. Moore in Cavalry Journal.*

* * *

### CHRISTMAS BELLS

There are sounds in the sky when the year grows old,
And the winds of the winter blow—
When night and the moon are clear and cold,
And the stars shine on the snow,
Or wild is the blast and the bitter sleet
That beats on the window-pane;
But blest on the frosty hills are the feet
Of the Christmas time again!
Chiming sweet when the night wind swells,
Blest is the sound of the Christmas bells!

The years that have fled like the leaves on the gale,
Since the morn of that wonderful birth,
Have widened the fame of the marvelous tale
Till the tidings have filled the earth!
And so in the climes of the icy North,
And the lands of the cane and the palm,
By the Alpine cotter's blazing hearth,
And in tropic belts of calm,
Men list to-night the welcome swells,
Sweet and clear, of Christmas bells!

*Selected.*

# Book Reviews

**Conducted by Granville Hicks**

**Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.**

### My Brother's Face

By Dhan Gopal Mukerji. E. P. Dutton and Company. $3.50.

Suddenly stirred into a longing for his homeland, Mukerji, a young Hindu, left the West, where he had lived for twelve years, and returned to India, there to sit at the feet of holy men, there to talk with eloquent beggars, there to observe the growth of industrialism. At last, in obedience to the command of a saint, he returned to this country to interpret the East to the West.

Mukerji found India unchanged. In his absence the Gandhi movement had arisen, influencing the lives of many people. Of him a barber remarked: "That man is my soul's thousand faces in one face; that man unlocks his lips to give out words of precious truth: if he ask for my life I shall give it to him." A priest told of his experiences in prison and concluded: "Now, even cutthroats and robbers are transformed into nonco-operators of high courage because Gandhi has come into their prisons. The light of God penetrates where even the sun can not shine."

Mukerji visited an old saint in Benares and from him heard the ancient wisdom of the East. The story of the holy man's experience with his master, the account of his indifference to pain, his discourses after a heavy rain, fill many pages. Conversations with other holy men, talks with beggars, experiences with peasants, help to reflect the color and the depth of the Orient. The remarkable figure of the holy man dominates all, a strange figure when seen by Western eyes, but an impressive one.

In his home Mukerji had contact with another phenomenon, the rise of self-conscious nationalism. Boisterous youths boasted of the East's superiority to the West, even in science and industry, the West's strength. Hatred of the Occident filled every word. "It sounded so crude, so vulgar. There was no difference between these Indian youths who wanted to brush the Western gadfly out of existence, and the tradesman on my ship coming over, according to whom the Nordic race was ordained to rule (as slaves) all other races. Yet perhaps, I thought, boastfulness is only natural to the injured vanity of the young men of a long conquered race. Still the seed of the next war was being planted: arrogant West fighting the new arrogant East."

From his brother he learned the story of the revolutionary movement in India, of which the brother had been a leader. His brother's story, with its accounts of an eventful childhood and a more eventful maturity, pictured the transition in India, revealing how the rising resentment against the foreigner had been ready to kindle forth when Gandhi had appeared, putting an end to violence. Before the vision which he preached the military party surrendered its methods, but not its hope: "What the country needs is self-rule; not that India may be more benevolent, but that she may make her own mistakes, and learn by them."

In the homes of the rich Mukerji witnessed the astonishing revolution resulting from rising industrialism. In the country he saw the devastating inroads made by machinery. At Tagore's college he beheld an attempt to make mechanical ability serve the ends of the people. Finally he returned to Benares in time to receive the last blessing of his holy man and to hear his commission. Soon after the saint's death he began his pilgrimage back to the New World. "What had I found to bring back with me—what offering from India in its upheaval to America in the heyday of her prosperity? Only the ancient sweet spices and myrrh, only the old incense of love; but my orders were plain, and with joy and assurance I turned again to the West."

The book makes no attempt to summarize in neat classifications the conflicting tendencies of India. It is as incoherent as India itself. There lies much of its value. Much value also resides in the sympathy and understanding which characterize it. When moved by his subject, Mukerji transcends his customary unevenness of style and bursts forth in unrestrained eloquence, rich in beauty. If the West has any ear for the message of an older and perhaps a wiser civilization, Mukerji will reach that ear. He is an interpreter of culture, of beauty, of spiritual grace.

* *

### The Quest of Jesus

The Historical Jesus. By C. Piepenbring. The Macmillan Company. $2.25.

Jesus the Man. By Victor E. Harlow. The Harlow Publishing Company.

Christ the Truth. By William Temple. The Macmillan Company. $2.50.

From the time Mark wrote his gospel men have been finding in the figure of Jesus reflection of their own outlook on life. It would be an interesting bit of literary criticism to study some of the innumerable biographies in order to find the subjective element in each. Perhaps it would throw some light on the writing of our gospels, for it must be remembered that the evangelists themselves had their interests in life and their preconceptions.

Mr. Harlow sees Jesus through the eyes of the twentieth century, though he has made a brave effort to place him in the first. His treatment is thoroughly naturalistic, and he takes a certain pleasure in showing how easily miracles can be explained away. Mental healing he accepts without question, though twenty-five years ago that would have been rejected by rationalists as readily as the raising of the dead. Dr. Piepenbring has no more faith than Mr. Harlow in the possibility of successful violation of natural law, but he is inclined to explain the development of the stories on literary grounds. In general the two books are set apart by this difference in point of view, the one tracing literary development, the other imaginatively recreating what might have happened.

Mr. Harlow has undertaken to write a straightforward biography of Jesus, tracing his career step by step from his contact with John the Baptist to his crucifixion. He faces quite frankly Jesus' belief that he was the Messiah, attempting neither to explain it away nor to apologize for it. On the whole he probably overemphasizes the Roman interest in Jesus, but at least he does not hold the extreme view that Jesus was a revolutionist.

Dr. Piepenbring is much more a scholar than is Mr. Harlow, and he is more closely familiar with recent developments in this field, but by and large he reaches the same conclusions. He attempts to pick his way between Harnack and Loisy, accepting some points from one and others from the other, rejecting the extremes of both. He discusses the teachings of Jesus at some length, presenting an excellent summary of the various ideas suggested by the term, the Kingdom of God. Like Mr. Harlow he does not doubt that Jesus believed himself to be the Messiah and expected the imminent end of the world.

In one respect Dr. Piepenbring is to be commended: he realizes that such a thing as a life of Christ is impossible. In the appendix to his volume he says, "From all this it follows that it is no longer possible to write a real biography of Jesus, nor even an account of his ministry which is fairly complete and methodical." Hence he has simply talked about certain phases of Jesus' life, without attempting to present a consecutive narrative. Here is Mr. Harlow's weakness, for he has sought to fill the gaps, and while his fillers are plausible they are not conclusive.

Both books give a picture of Jesus which in general accords with modern scholarship. Mr. Harlow's is direct and has all the faults of directness. Dr. Piepenbring qualifies his remarks more often and thereby loses in directness. Neither book has conspicuous virtues, but both are free from the conspicuous faults of many of their contemporaries. Dr. Piepenbring, because he makes pretense of learning, is disappointing, for he has nothing new to offer. Mr. Harlow has at least written a

(*Continued on page* 29)

# The W. N. M. A.

**Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio**

### EQUIPMENT FOR "DOJIN HOUSE"

We have been hearing of the fine new building, the "Dojin House" on Blackmer Home grounds, which replaces the old Midori. We have also heard of the great need for equipment for this building, and this has troubled some of us, not the fact that equipment was needed, but the way by which to provide it.

In the days when the Sunday schools were supporting a missionary in Japan, through the Women's National Missionary Association, and at a time when there was no missionary on the field, the fund accumulated and this has been held by joint agreement of the General Sunday School Association and the Women's National Missionary Association, until at the present time there is a balance of $807.66 in the fund. It is now by mutual agreement to dispose of this in some place where most needed, and it was the happy suggestion of the Executive Board of the General Sunday School Association that this might provide the equipment for the kindergarten.

Miss Kent is the missionary supported by the General Sunday School Association, and they wish to do some definite thing for her work. If there should be a balance, which is very probable, it is to be used for other furnishings for Dojin House.

The Executive Board of the Women's National Missionary Association are most grateful to the General Sunday School Association for the happy solution of this problem.

What will this mean to our work over there? How happy it will make, not only our missionaries, but our Japanese people, to have this fine new building and equipment!

* *

### INDIANA W. U. M. A.

The Indiana State Convention was held in the First Universalist Church of Indianapolis Oct. 2-4, with a good attendance at all sessions. There was a fine spirit and splendid interest throughout the Convention.

Friday afternoon and evening was given over to the W. U. M. A. At the afternoon session, the devotional service was in charge of Mrs. May Young, president of the Indianapolis Mission Circle. The State President, Mrs. Martha Barr, in her address, touched briefly on what the women of Indiana had endeavored to do in the past year. Splendid reports from the Mission Circles and department chairmen were given.

A round table talk led by Mrs. James W. Vallentyne, first vice-president of the W. N. M. A., was found most helpful to all. Methods to promote more missionary zeal were freely discussed.

The Mission Circles of the state made Aunt Lucy Hurst a life member, for her untiring efforts for Universalism.

The evening service was opened with an inspiring service of song by the choir and the devotions led by Mrs. Mary Case of the Indianapolis church. Mrs. Vallentyne then gave an address, taking as her theme, "Best Things." A generous amount was pledged, following her address, which will enable us to pay all our apportionments in full for the year. All departments of church work have taken on a roseate hue, and we predict for Indiana a bigger and better Universalism the coming year than ever before.

*Martha M. Barr.*

# Sunday School Search Lights

**The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.**

### GOLDEN RULE SUNDAY AND THE CHRISTMAS OFFERING

For such pitiable waifs as these, innocent victims of the world's hatred and warfare, American hearts are bleeding and American hands are extended. On Sunday, Dec. 7, a "Golden Rule Dinner" will be eaten in thousands of Universalist homes, our families limiting themselves for one day to the simple fare of Armenian orphans. For the most part they will be Sunday school families, and the Near East Relief agrees that the money saved should pass through our hands and be counted as a part of our Christmas offering. Let us join with the rest of the Christian world in making this a notable day in the history of applied Christianity.

### CONNECTICUT PLUS

Dr. Sayles considers New York City a suburb of Mount Vernon. I have been down to see him and his neighbors to the northeast and southwest and I have returned much encouraged by what I found.

Most of my trip was in Connecticut, where our cause is blessed with a State Convention Board composed of men of fine vigor and broad vision. A few years ago they voted to make it possible for each parish in the state to send one representative to Murray Grove, Ferry Beach or Northfield; then they doubled the offer; then they said "three," and now they authorize the sending of four.

I found church school people thoughtful and active in every parish. Hartford is rejoicing in the intelligent and devoted superintendency of Mr. J. Albert Robinson, who formerly attained large success in Canton, Mass. Meriden has as its superintendent a gentleman of high standing in the community and he commands the co-operation of a loyal group of officers and teachers.

The New Haven school has a fine company of teachers under the leadership of Superintendent Rogers and its children are keen and alert as any that I have lately seen. Mrs. Dorothy Bailey, whose remarkable handwork was exhibited at the Providence Convention, has charge of the elementary department. Bridgeport people are wise enough to be delighted with Rec. Charles Kramer and his family. The school is growing in numbers and efficiency, partly because of the influence of the young people who have been at institutes and conventions.

At Stamford the numbers are rather small, but not as small as they would be were it not for the efforts of a pastor who believes in religious education, and of one of the best superintendents in the denomination.

I had the privilege of attending the Mid-Year Conference of Connecticut Universalists at Stafford. The program was largely devoted to missionary matters and religious education.

The "Plus" part of my expedition was to Washington Heights, Prescott Memorial and Mt. Vernon. Pastor Harris, at Washington Heights, calls his Sunday morning gathering a "junior church," though it has some of the aspects of a Sunday school. A bright lad (of Roman Catholic parentage) opens the service and gives a five-minute sermon, a consecrated young man gives a talk based on the suggestions of our superintendent's notebook, and Mr. Harris, who has a genius for story-telling and blackboard illustration, speaks for half an hour.

At the Prescott Memorial there is a new superintendent, Mr. F. G. Smith, who has vision and who is building up a strong school.

At Mount Vernon Dr. Sayles has assumed charge of a class of boys and other advances are being made. Mrs. W. L. Oswald, an institute attendant, is a very able superintendent.

I never go away without acquiring a batch of good ideas to pass on to other Sunday school workers—for the best suggestions come from those who are doing the actual work of our own schools.

*The Wanderer.*

# Our Young People and Others

**Conducted by Granville Hicks**

## THE PROGRESS OF PEACE

If you are among the many people who are watching with eagerness the attitude which the youth of the world is taking toward war, you will find most interesting three items which the *New Student* publishes in its latest issue. From England comes an account of peace week:

"During the week Sept. 14 to 21, Youth in Great Britain, in response to a call from Youth Movements on the Continent for an International Peace Week of Youth, demonstrated its will to Peace. Many organizations took part, including the Young Friends, Guild of the Citizens of To-morrow, Order of Woodcraft, Chivalry, etc., etc. On Peace Sunday, Sept. 14, local meetings were held in London, Bristol and other big towns in the subject of Youth and Peace.

"Two big public meetings were held in London by Youth, the first at Mortimer Hall on Tuesday, Sept. 16, presided over by Miss Maud Royden.

"The meeting on Friday, Sept. 19, at Devonshire House was chaired by Mr. A. Fenner Brockway, when speakers from France, Germany, Holland, Austria, and Scandinavia joined with British Youth to further the cause of International Peace.

"On Saturday, Sept. 20, efforts for Youth Peace Week culminated in a processional through the heart of London to Hyde Park. French and German Youth marched under their pageantry of Peace."

From Germany Harold F. Bing writes in regard to the stand which the young people there are taking against war:

"Pacifism is a question of national importance in Germany to-day. It is no longer the despised theory of a few extremists, and this is clearly indicated by the character and variety of the organizations which officially supported the Pacifist Youth Week at Dortmund. They included the German Peace Society, League for Human Rights (Union of the New Fatherland), Union of War Resisters (German Section of the War Resisters' International), Union of Decided School-Reformers, Socialist Teachers' Union, Union of War Invalids, National German Workers' Unions, Free Clerks' Union, German Civil Servants' Union, Federation of National Unions, Socialist Workers' Youth Movement, Free Youth, Union of German Youth, and the Crusaders (the Catholic Youth Movement).

"The Dortmund Peace Week was a great inspiration to all who took part in it. I came away from it feeling that even if Germany had been largely responsible for the catastrophe which brought about the fall of the Old Europe, the New Europe would owe much to the spirit, the thought and the labor of the younger generation in Germany to-day."

While as for the United States, the editors wonder:

"After all, is it the old fellows or the young fellows who itch for the war game? Since the Great War we youngsters have been hollering a good deal about the older generation as war makers.

"Our exchange editor reports that after reading some forty-six accounts of Armistice Day celebrations he finds a scant fourteen devoted primarily to the worship of peace and the outlawry of war on that sacred day. Thirty-two beat drums, and played the soldier game in joyous boyish fashion. In many ways it looks as though we might have to stage another world conflict to teach these youngsters that the game is not worth the candle."

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## "THE MEXICO MICROBE"

From Mexico City comes a little four-page bulletin called the *Mexico Microbe*. "purpose: to get under your epidermis." It is mostly devoted to the work of Union Theological Seminary in Mexico City, and it indicates how widespread and how thorough is much of missionary enterprise. In addition to the reports of smaller schools in the vicinity, there is an article on the work of the seminary, part of which may prove interesting.

"This is just the work of the Union Theological Seminary in Mexico City, a work which occupies an important place in educational activity in this country; and it is a great source of pleasure to many of us that a 'specialist' from our own ranks has been selected to have charge of this institution because of the belief expressed by prominent educators as to the efficiency of the 'beneficent microbes' produced by the Congregational method of 'culture.'

"The plan of the seminary is based upon the latest and most accurate discoveries in the field of denominational comity. Young men of exceptional attainments and Christian ideals are being segregated from their various denominations, inoculated with beneficent microbes, and harnessed together for effective work in the service of their own people.

"The result, after seven years of experiment, has been most encouraging. Throughout the republic able young men are working to increase the health and happiness of the Mexican people in every possible way, physically, morally and spiritually.

"In the interesting personality of the six graduates of this year we find ample confirmation of the varied interests of the well trained Christian minister. One student has been keeping up his medical studies as well as his theological, and expects to work for the physical welfare of his people as well as the spiritual.

"Another, whose pedagogical aptitudes have been discovered, has been called to help for a time as a professor in a large missionary institution where his Christian influence may be a strong asset in the education for life.

"Others are called directly to the charge of important parishes, some for the pioneer work of country villages, others to carry on the work in large centers. All are definitely seeking a constructive program of co-operation with all the forces for good that they may find in their various fields, as well as with the leaders of the churches of the different denominations."

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## "THE CANADIAN STUDENT"

Turning from our southern to our northern neighbor, we find that the Student Christian Movement of Canada is publishing a journal once a month during the academic year. The October issue contains editorials, poems, essays, and reviews. World peace is the subject of two articles, religion the subject of three articles, and divers matters the subjects of the others. On the whole the paper is very well written and excellently printed. The general tone of the magazine is foreign to our liberal manner of thought, but for that very reason it offers us cause for reflection. Robert Miller's article, "A Way of Escape," contains these striking sentences: "So long as the men and women of the Student Movement give their time and energy to criticism, to inquiry, to expression of their thoughts, and to these only, they will be sterile and bring forth nothing. If they will become saints they will become the dynamic of society. We need to-day saints, not critics, as indeed we always did."

Mary E. Austin, in "Growing Pains," writes: "From that time on, through student groups and camps, the actual photograph of Jesus began to stand out from the blurred picture which had always been confused with decorations of clouds, angels, and haloes; lately the man himself is almost ready to step out of the photograph; he seems now like a memory of some one I have known. Along with these later stages there has been a growing sense that God is not an imaginary being conjured up by man, but a Power waiting to be understood and used by man. Incomplete as my knowledge of Jesus is, I am convinced that he discovered the means of drawing upon that Life-giving Power, and that those who have recovered the historical Jesus from the theological and traditional confusion about him have found in him the way of living."

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Prayer opens the soul to God. Prayer opens the life to the workings of infinite grace. *J. H. Jowett.*

# Among Our Churches

## New York City Letter

**Dr. George A. Gordon** of the New Old South, Boston, was named by Dr. Cadman at the Men's Conference of the Bedford Y. M. C. A. as the greatest living American preacher. * * **Great Preachers** named by me in reply to the request of the *Christian Century*, are S. Parkes Cadman, George A. Gordon, J. Fort Newton, W. H. P. Faunce, F. J. McConnell, N. D. Hillis, H. E. Fosdick, S. S. Wise, J. P. Huget and John H. Holmes. * * **Dr. Newman Smyth,** grand old man of Congregationalism, at the dinner to the Bishop of Gloucester in the Yale Club declared that the Presbyterian Church was like a bottle—room enough when in, but difficult to enter. He made a plea that the neck of the bottle be broken. Bishop Headlam outlined his plan for Christian union, viz., ultimate espiscopal ordination. It happens, however, that thousands of working Christians are more interested in apostles' success than in apostolic succession. * * **Robert E. Speer** says that New York City is the most difficult mission field in the world. With a half million Russians, and as many more Italians and almost as many Germans and hundreds of thousands of Irish and Middle Europeans and more than a million Hebrews, it is not surprising that one out of thirteen is a Protestant. * * **Divine Paternity Mission.**—The livest spot upon the denominational map of the Metropolis is "the Mission." A woman of vision and vim is leading on to victory. A request for news brought the paragraph below, but with modesty Miss Taylor made no reference to her own dynamic personality. She has earned a tribute of appreciation. Every day is a busy day at Divine Paternity House. The attendance for October was 2,213. Seven children were christened by Dr. Newton on Rally Day in the Sunday school. Mr. Frank Smith, of the Church of the Divine Paternity, has become superintendent, and several new teachers have been obtained. The serving of lunches to children who are undernourished or whose mothers work, has been resumed under the direction of Miss Alice E. Robbins, an experienced settlement worker. The kitchen has been adequately equipped for this purpose. Two Americanization classes, one for German-speaking and one for Italian-speaking women, have been organized and are taught by trained teachers. The annual fair, held Nov. 12, was a great success; over $200 was cleared. The local board, composed of members of clubs using the settlement, is taking increasing responsibility for the work; it has appropriated money for the purchase of kindergarten supplies and toys. Twenty-eight volunteers are assisting in the work; sixteen more are needed for activities already organized. In addition to sums already available, $3,000 is needed this year, to carry on this Universalist enterprise in social service. * * **A Union Meeting** of the young people of the Liberal Churches of New York City was held at the Friends' Meeting House, East 15th Street, Manhattan, Nov. 14. After the dinner, served in an up-to-date parish house, Dr. J. Fort Newton captivated the gathering with an address of charm and power. There were 123 persons present, divided as follows: five Baptists, two Congregationalists, two Disciples, three Episcopalians, three Lutherans, five Methodists, six Presbyterians, fifteen Friends, forty Unitarians, forty-two Universalists. * * **The Sunday School Institute** was held Nov. 21 at Mt. Vernon. The president, Mrs. Ethel Freeman Nickelsen, presided. And it is to the young lady's credit that a program of value was presented. The general theme was Christianity a Fellowship. A fine address by Rev. Edwin Fairley, with reports from Ferry Beach by Mr. Wm. Erskine and from Murray Grove by Mrs. Oswald, made the evening worth while. A prize is to be offered the child writing the best essay on "The Story of the Beginning of Universalism in America." Mrs. Nickelsen has visited the schools of the Metropolitan District in anticipation of this meeting. * * **The Metropolitan Alliance** met at Mt. Vernon, Nov. 14. Miss Grace Deland delivered a stirring address upon "The Protestant Unity League." * * **Chapin Home.**—At the annual meeting Mrs. Ruel S. Darling, because of removal from the city, declined re-election to the presidency of the trustees, and was succeeded by Mrs. H. E. Fox. Mrs. Darling became chairman of the executive committee, and thus the advice and service of a wise, efficient business administrator and noble friend of the Home are retained. Preacher for Dec. 14, Rev. B. F. Saxon, New York City, and on Dec. 28, Christmas service in charge of young people. * * **Washington Heights.**—Two sermons, "True Americanism" on Roosevelt Sunday, and "The Inspirations of the Almighty," have attracted considerable attention, the latter being a revival sermon, showing the inspirations of God diverted to channels unchurchly. The pastor has organized a "Quentin Roosevelt Post," United States Junior Naval Reserve, which is bringing many of the best class of boys into his community work. The junior church is to give a four-act drama, "Joseph and His Brethren," four acts, written by Mr. Harris. This drama has been called the strongest play ever written on Joseph. Mr. Harris will be pleased to send complete printed copies to any church wishing to present it. A copy for each part. A literary organization is in course of formation, its first evening to be early in December, Mr. Frank R. Whitten, an interpreter of Dickens, will give one of Dickens' books. Mr. Harris will give a popular lecture, on "Thoreau, the Wild Man of New England." * * **Good Tidings.**—Rev. Emerson H. Lalone has been elected District Superintendent. In a recent issue of the *Eagle* a strong sermon by Mr. Lalone was printed in full. The annual fair netted over $800. A delegation of sixteen attended the Sunday School Institute. Mr. Lalone delivered the charge to the parish at the ordination of Rev. Seth R. Brooks, in Little Falls. * * **All Souls.**—The Fete of Nations Fair was the usual All Souls success—unique, beautiful, with large financial return. The Fete will net between $1,500 and $2,000. Each booth represented a nation's cottage, with sellers in suitable national garb. Dr. Grose has started a plan to make All Souls Day especially devoted to the interests of All Souls Church. Collector's report for October, from quarterly pledges $71,25, from weekly offerings, $448.50, from loose collections $96. Dr. and Mrs. Grose spent Thanksgiving with friends in Massachusetts. * * **Our Father.**—The annual fair, netting about $800, was captained by Miss Geneva Van Bergen, a recent graduate of St. Lawrence University. This parish has sent two men into the ministry, Rev. W. W. Hooper, one of the most faithful ministers of the Church, and Rev. Seth Rogers Brooks, a young man of fine attainment and promise. At the ordination of Mr. Brooks, Nov. 14, at Little Falls, a shower of congratulatory messages came to him from his friends in the home church. All Souls Day in the Church of Our Father is marked by receiving the missionary offering. The amount is now $338.

*Thomas Edward Potterton.*

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### CHURCH MEMBERS REPORTED IN 1924

| | |
|---|---|
| Previously reported | 1,946 |
| Minneapolis, Minn., Tuttle | 1 |
| Mt. Pleasant, Iowa | 2 |
| Stamford, Conn. | 2 |
| Chattanooga, Tenn. | 6 |
| Riverside, Cal. | 2 |
| Atlanta, Ga. | 3 |
| Total | 1,962 |

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### CHRISTENINGS

Previously reported, 824. Waterloo, Iowa, 1. Mt. Pleasant, Iowa, 2. Stamford, Conn., 1. Total, 828.

# Church News and Interests

## PERSONAL

Rev. Herbert E. Benton, D. D., of Philadelphia, was one of a group of forty men representing fifteen denominations who called upon the President of the United States Nov. 22 in the interest of the World Court. All were highly pleased by the attitude of the President.

Rev. H. M. Cary of Tokyo recently attended a dinner given by the American Association of that city at the Imperial Hotel, as a guest of one of the attaches of the American Embassy.

Rev. Helene Ulrich of Gorham, N. H., has recovered from operations undergone in Philadelphia and has resumed her work.

Dr. John Smith Lowe, General Superintendent, preached in the Meriden (Conn.) church, Nov. 23.

Rev. Francis W. Gibbs of Fitchburg, Mass., had the pleasure of filling the pulpit of the Church of the Messiah, Portland, Maine, Nov. 23, as a supply, an occasion doubly interesting because of his father's long pastorate in that place. Rev. Roger F. Etz took Mr. Gibbs' work at Fitchburg the same day.

Rev. Rufus H. Dix of Cleveland, Ohio, supplied the pulpit of the church at North Attleboro, Mass., Nov. 23 and Nov. 30, and was a visitor at Universalist Headquarters during the intervening week.

Dr. John Murray Atwood, President of the Universalist General Convention, filled the pulpit of the Haverhill, Mass., church on Nov. 23, and attended the ordination services of Rev. Norman D. Fletcher the same night. He preached the ordination sermon of Rev. H. E. Peters at Brockton, Nov. 24.

Rev. Frank Oliver Hall, D. D., filled the pulpit of the Newtonville (Mass.) church, Nov. 23.

Rev. Frank L. Masseck of Santa Paula, Cal., held a musical service in the Universalist church on a recent Sunday afternoon, exclusively for Spanish-speaking citizens of the community, mainly members of the Mexican colony. The service consisted of Spanish songs and an organ recital.

The address of Rev. George A. Gay until Jan. 1 will be Chattanooga, Tenn., general delivery. After Jan. 1 it will be Camp Hill, Ala.

Rev. Harry L. Canfield of Rocky Mount, N. C., spoke at Armistice Day exercises at A. and T. College at Greensboro, N. C. His theme was the necessity of absolute disarmament.

### Illinois

Waltonville.—Rev. Wm. D. Harrington, pastor. This church started a revival on Monday evening, Nov. 7, which is still in progress, with full attendance every evening. Rev. Carl A. Polson of Hoopeston opened the meeting by discussing the first principle of fellowship, "The Universal Fatherhood of God," and followed with each phase of our belief up to his closing message on Friday evening, when he spoke upon "The Final Harmony of All Souls with God." Dr. John S. Cook of Beecher City preached Saturday night and Sunday morning, Nov. 22 and 23, celebrating the Lord's Supper, assisted by the local pastor on Sunday, with a communion set recently sent us by Dr. Leroy W. Coons, State Superintendent of Massachusetts. Dr. Cook was compelled to return home on the afternoon train, the pastor preaching in the evening.

### Massachusetts

Attleboro.—Rev. I. V. Lobdell, pastor. Layman's Sunday was observed Nov. 2. The entire program was in charge of the men. Harold R. Semple conducted the service and Dr. R. P. Dakin and Henry A. Niven were the speakers. The annual Roll Call supper and church meeting was held Nov. 5. Over two hundred were present. The Roll of the Risen was read, after which reports from the officers of the church and from the organized classes and auxiliary organizations were received. The five year financial program of the General Convention was presented and the meeting with a rising vote unanimously accepted the part assigned Murray Church and pledged the General Convention its loyal support. The amount required was included in the budget for the coming year, which was then presented by the chairman of the finance committee, and adopted by the meeting. Officers elected were: Moderator, Harold E. Sweet; clerk, Miss Kate W. Goff; treasurer, Harold R. Semple, trustee for three years, Frank J. Ryder; standing committee, Edward P. Claflin, Henry A. Niven, William J. Watson, Miss Alice I. Wetherell, Mrs. Jessie M. Swanton; auditors, Herbert J. Schofield and Frederick L. Wetherall. Sunday, Nov. 9, Murray Church conducted its first every-member canvass. Thorough preparation for it had been made by the finance committee. Following the morning service nearly fifty men sat down to an appetizing dinner served by a small group of women workers, after which the men separated into teams of two each, under seven captains, and visited every home in the parish. Notice of their coming and of the purpose of the canvass had been sent to every family with the request that they be at home to receive the visitors. In a couple of hours some of the teams began to report back to the church and by six most of the reports were in, and joy filled the hearts of all when it was announced that the entire budget, which allowed for a 20 per cent increase, had been subscribed. When the every-member canvass was first proposed some doubted, but the close of the canvass found them among the most enthusiastic advocates. All are united in appreciation of the vision and the splendid leadership of Henry A. Niven, chairman of the finance committee. Mr. Niven had the able assistance of the other members of the committee and the enthusiastic and loyal co-operation of the workers and of the parish.

Chelsea.—Rev. B. F. McIntire, pastor. The annual parish fair in November was a social and financial success. A larger number was fed at the turkey dinner than for several years past. Co-operating with Central Congregational Church, we are having open forum meetings once each month. In our church school the primary class has increased its membership so much in the past year under the efficient leadership of Miss Helen Anthony that two new kindergarten tables are being installed. A contest is interesting the children and a healthy growth is noticeable. Our pastor addressed the Masonic Lodges on Nov. 16 in St. Luke's Episcopal Church.

### Michigan

Lansing.—Rev. G. H. Ashworth, pastor. On a recent Sunday the hearts of our people were made glad by the presence of a member who seldom attends the service because of age and distance from the church—Mrs. Ellen Montgomery, of Gaines, Mich. Her heart is full of our faith and she lives in its spirit. Desiring to extend a helping hand to the church of her choice, she brought with her upon this occasion $1,000, and gave it to the Lansing church as a memorial to her daughter Aggie, who died some years ago.

### New Hampshire

Nashua.—Rev. W. H. Morrison, D. D., pastor. The annual Christmas sale and supper by the ladies has been held and was one of the best in a long line of just such affairs for which this church is famous. The sale tables and parlor were beautifully decorated and the vestry was a gem. Last year our church was the last to have its Christmas sale, and this year it led all the churches. A new fence has just been completed around the front of the church and adds greatly to the whole plant.

Manchester.—Rev. Arnold S. Yantis, pastor. On Nov. 21, a very successful entertainment was given. It was announced as follows: "Music of Olden Time to bee sung at Ye Universalist Meeting House. Ye Quire of ye Meeting House will give Ye Conserte dressed in ye clothes of 'Auld Lang Sygne.'" Mrs. George Priest was chairman of the committee. The church was packed to the doors.

### Tennessee

Chattanooga.—Two persons united with the church on Oct. 19. The Sunday school is engaged in an interesting contest to increase attendance and to raise funds to

place a permanent stage in the schoolroom. The contest has taken the form of an air-trip around the world. Each class has an aeroplane, and the progress of the flight is indicated by the position of these on a large world-map specially built by the superintendent of the school assisted by one of our young men. For details of the plan any interested person should write to Mr. G. S. Currier, care the *News*, Chattanooga. Rev. George A. Gay, minister of the Q. H. Shinn Memorial for the past seven years, has resigned, and will assume his duties as minister of the First Universalist Church, Camp Hill, Ala., the first of the year. A picture of Gaysville, Vt., with a view of the little white church where Dr. Shinn began his ministry, has been presented to the church by Mrs. Shinn, and will be placed in the pastor's study together with the large portrait of Dr. Shinn.

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## DEATH OF REV. C. F. ANDREWS

Rev. Charles F. Andrews, pastor of the Unitarian church at Kingston, Mass., fell dead in the street on Sunday afternoon, Nov. 30. Mr. Andrews was formerly pastor of the Universalist church in Plymouth.

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## OF INTEREST TO UNIVERSALISTS

A petition has been filed in the Court of Common Pleas at Philadelphia looking to the sale of the old De Benneville Cemetery. Here lies the body of George De Benneville, for whom the claim is made that he preached Universalism in America before the time of John Murray. The encroachments of the city upon this ground have made it a quite valuable piece of real estate, and the claim is made by the petitioners that the invested endowment and annual contributions received from the family are insufficient to keep the ground in proper condition.

The cemetery is located on York Road and heretofore has been noted as being very well kept for a private family burying ground.

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## ORDINATION OF SETH R. BROOKS

Rev. Seth Rogers Brooks was formally ordained into the ministry and installed as pastor of the St. Paul's Universalist Church, Little Falls, New York, on the evening of Nov. 14. Among those taking part in the service were Rev. John Murray Atwood, D. D., Dean of the Theological School at St. Lawrence University and President of the General Convention, Rev. Thomas Edward Potterton, D. D., of New York, and Rev. E. H. Lalone of New York.

In speaking of Mr. Brooks, the *Evening Times* said:

"Youngest and newest of the city's clergymen, Rev. Mr. Brooks, during the short time which he has been in the community, preceding his formal installation last evening, has endeared himself to a wide circle of friends and acquaintances, who will watch his future with keen interest. Possessed of a most pleasing personality; fairly radiating the beneficence and good will that were the prime attributes of his Great Teacher and Master; seeming always ready and willing to lend the very best that is in him to the furtherance of any worthy project that has for its aim the betterment or uplift of his fellows; a pal of the young people and a firm, true friend of the more mature in years, Rev. Mr. Brooks has already found his place in the community life and ably has he begun to fill it."

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## BOSTON MINISTERS' MEETING

Rev. Otto S. Raspe addressed the meeting of the Boston ministers, Nov. 22, on "Theological Conditions in the Middle West." Mr. Raspe spoke from the standpoint of one who had had a term of service in New England, then served four years in Waterloo, Iowa, and then returned to be pastor of the First Church of Cambridge, Mass.

"Little did I realize," said he, "when I left the heart of Universalism that I should be hurled against a veritable fortress of Orthodoxy. Denominational forts bombarded us with red hot missiles. My task was to revive a church 'dedicated to a deadly heresy.' My coming brought forth a storm of protest. We began in a hotel room with thirty-seven, then moved to an undertaker's chapel, which was not symbolic of our being a dead church, for at the end of three years we moved into a new church. When this church was dedicated there was another onslaught from the Orthodox. The president of the Ministers' Federation accepted an invitation to bring a word of greeting at the dedication services, but came late because he was delayed by innumerable telephone calls from brethren asking him in the name of true Orthodoxy not to attend. At the time of the dedication a minister of an Orthodox church put a display advertisement in the newspaper inviting people to hear him speak on 'Christianity versus Universalism.' He said in part: 'Universalists are demon-possessed, in open hostility to evangelical Christianity, fighting against God and Christ, deluded, blinded, standing in a precarious position before God and certain of hellfire. Dr. Robinson advertises himself as a D. D. Where did he get his D. D.? As there is no divinity in Universalism there can not be any Doctor of Divinity. They strike at the very foundation of God's program. They are poor dupes of Satan. They teach evolution, that's where the monkey business comes in. How can they expect to associate with evangelical people?'

"By my own persistence I was made a member of the Ministers' Association and an active member of the Y. M. C. A. Boston ministers far away from the frontier do not understand anything about the situation. Nobody here except a few officers of the General Convention recognizes the difficulties and dangers Universalism faces on the frontier. However, there is great opportunity for serving there. The old churches teach everlasting hell, a personal devil, blood atonement, the two by four God and the two by four salvation. Miss Pankhurst, daughter of the famous English suffragist, is going through the Middle West lecturing on the second coming of Christ. The papers feature her addresses. The condition of the world as she describes it is absolutely hopeless. The only ray of light is that the promised millennium is at hand and a little remnant is to be saved.

"There is a great opportunity," said Mr. Raspe, "for the preaching of the gospel of Universalism with a strong and loving God at the heart of it, and for proclaiming the power of love to overcome all evil. There are hundreds of people in every community who are through with Orthodoxy. Dr. Effie M. Jones is doing a great work for true Universalism through her lectures on mental healing all through the Middle West. Here is an opportunity for all of us. I am beginning a class in applied psychology in Cambridge to-night. It is an interpretation by Universalism of a great universal law of God that we can be all that we wish to be by using reserve powers locked up in our being, and that we are created in the image of God."

Rev. Ezekiel Vose Stevens, for many years an active pastor in Illinois, led the debate which followed. He said that his experience was different, that he had had a friendly welcome, and that the people of the rural districts of that state particularly were hungry for the message that we have to give.

Rev. Leslie C. Nichols of Salem followed, saying that as pastor in Denver he had come in contact with a broad, liberal atmosphere in which the message of Universalism was welcomed.

Rev. Rufus H. Dix of Cleveland was invited to speak, and testified to the growth of liberal religion in Cleveland. While a proposed merger of several Congregational and Presbyterian churches and the Universalist church has not been brought about, there never was any difficulty over questions of theology. The merger broke down over questions of organization and personnel.

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## CHRISTMAS SHOPPING

Last year, through the generous cooperation of the press, the movies and other advertising mediums, Christmas mailers were induced to dispatch their Yuletide presents earlier in the month than ever before.

As a result, the spectacle of the last minute rush of former years, with its attendant heartbreaking labor on the part of wearied and nerve worn store clerks and postal employees, was avoided.

This year Postmaster General New and

First Assistant Postmaster General John H. Bartlett have determined to make an even better record and to banish for all time the suffering undergone in past years by those engaged in the sale or transportation of gifts. They hope to make "Shop Early" and "Mail Early" a habit with the American people.

Mailing early does not mean Dec. 1 or before, but if every one could get their holiday tokens in the mail between Dec. 10 and 20, the post office could not ask more.

Particular attention this year will be paid to greeting cards. Despite the success last year it was noted that the last-minute mail consisted largely of cards. Possibly many of them were returned greetings to friends, heard from on a previous mail, but overlooked on the original Christmas list. Unlike parcels and letters containing money orders, cards, of course, can not well be marked "Do Not Open until Christmas." Therefore, it is possible that the many mailers hold them until the last to insure delivery on Christmas Eve. This class of mailers this year, however, may find their cards undelivered until after Christmas Day.

Believing that the energies of postal employees should not be sapped to the last degree for any avoidable reason, and intent upon securing for them the same Christmas privileges enjoyed by others, Post-master General New asks the hearty co-operation of the public. The last-minute, or zero hour, has been moved up so that all postal employees may eat their Christmas dinners at home.

* *

### BOOK REVIEWS

*(Continued from page 23)*

readable book, which was his aim, and he has not sinned against scholarship.

Bishop Temple's book is not and is not intended to be a life of Jesus. It is a philosophical treatment of the doctrine of the Incarnation. As such it is able. It sets out to establish the philosophical probability of the Incarnation, and here Bishop Temple shows his merits as a scholar. The results are not conclusive, however, and even if they were it would still be necessary to associate this theological doctrine of the Incarnation with a historical figure who lived in Palestine 1900 years ago. This Bishop Temple does not do. To one familiar with the results of critical study and accustomed to the atmosphere of religious liberalism the book seems written in a strange and antiquated language.

## Notices

### DECEMBER DAILY SERVICES AT KING'S CHAPEL

Every day except Saturday. Service and brief address, 12.25-12.50, except that each Monday's service is an organ recital, Raymond C. Robinson, Mus. Bac., F. A. G. O., organist.

Dec. 2-5, Rev. Richard Roberts, D. D., American Presbyterian Church, Montreal.

Dec. 9-12, Rev. Minot Simons, D. D., All Souls Church (Unitarian), New York City.

Dec. 16-19, Rev. William F. Anderson, D. D., LL. D., Bishop of the Methodist Episcopal Church, Boston.

Dec. 23, 24, Principal R. Bruce Taylor, D. D., Queen's University, Canada.

Dec. 25, Christmas Day Service, 11 a. m., Rev. Howard N. Brown, D. D., minister-emeritus of King's Chapel.

Dec. 26, Rev. Palfrey Perkins, First Parish (Unitarian), Weston, Mass.

Dec. 30, 31, Prof. Ambrose W. Vernon, D. D., Dartmouth College,

Dec. 31, Candlelight New Year's Eve Service. 8 p. m. King's Chapel Choir will sing carols.

* *

### MASSACHUSETTS FELLOWSHIP COMMITTEE

Rev. Otto S. Raspe received by transfer from Iowa.

Rev. T. W. Horsfield transferred to Vermont.

Alice V. Jewel granted license for one year.

*Harry E. Adams, Secretary.*

* *

### SOUTHERN UNIVERSALIST MEN

#### Notice

At the recent meeting of the Alabama Universalist Convention it was voted to call a meeting of all our Southern Universalist laymen some time in January. The committee in charge has decided to hold this meeting at Birmingham, Ala., on the evening of Jan. 9. Speakers of ability, excellent music, and a discussion of the theme that most interests us, namely, How to do our part in ushering in the Kingdom of Heaven, will be some of the features of the meeting. Watch for detailed plans later.

*George A. Gay, Chairman.*

* *

### NATIONAL TEMPERANCE COUNCIL

The annual meeting of the National Temperance Council will be held at the Raleigh Hotel, Washington, D. C., Dec. 10 to 12, 1924. The National Legislative Conference will meet within the same period. The Social Welfare Department of the Universalist General Convention will be represented.

* *

### BOSTON MINISTERS' MEETINGS

Dec. 8, Arthur Nash, in the Edward Everett Hale church.

Dec. 15, John M. Ratcliff, "Opportunities for Leadership."

Dec. 22, P. T. Smith, "The Greatest Little Book in the World."

Dec. 29, Alfred S. Cole, "Religion in a World of Science."

* *

### BOOKS WANTED

**Rev. Leon P. Jones of Clinton, N. C., has started a library and reading room in the new parish hall. More books are badly needed in order that the library may expand to the needs of the communiy.**

## Obituary

#### Charlotte Merrill

Charlotte Upham Merrill of Washington, D. C., died at Washington Nov. 2, 1924, within two years and three months of one hundred years of age. She kept her remarkable mental faculties to the last, although her sight had failed in the fast few years and she was somewhat deaf. She was born in Bow, N. H., Feb. 10, 1827, moved at an early age to Concord, where she married John Merrill Dec. 31, 1848. She went with him to Washington in November, 1864. As a girl she often saw Franklin Pierce, who lived in Concord, and had seen and shaken hands with most of the Presidents from Andrew Jackson down. She often heard the pioneer Universalist preachers, especially speaking of Hosea Ballou, Senior, and "Father" John Moore. She was passing Ford's Theater, Washington, with her husband the night Lincoln was shot, and saw the excitement of that tragic night.

She was one of the original members of the Washington Universalist church, generous in her support of it, and in her personal help of the ministers. She was a woman of strong, clear mind, and notable integrity.

She is survived by a niece, Mrs. Charles R. Corey, who has lived with her since girlhood. Dr. Clarence E. Rice conducted funeral services in Washington Nov. 4 and Rev. Arnold S. Yantis in Concord Nov. 5. While in Concord for this funeral Mrs. Corey suffered the additional loss of her stepfather, Mr. Gage.

#### Fulton Hungerford

Fulton A. Hungerford was born in Livingston County, N. Y., Feb. 22, 1850, and died in Brookfield, Mo., Oct. 22, 1924.

He removed with his parents to Missouri in 1867, and settled in the community where he spent the remainder of his life.

Feb. 14, 1874, he was married to Anna Fosher, who with two children, Mrs. Mollie Shuey and Guy Hungerford, five grandchildren and two sisters, survives.

Mr. and Mrs. Hungerford united with the Universalist Church in 1877 and held their membership in the Elmer church.

Funeral services were conducted in the home Oct. 24, by Rev. James Houghton.

#### Mr. H. V. McLeod

Mr. H. V. McLeod, aged sixty-one years, died at Halifax, Nova Scotia, on Saturday, Sept. 30, 1924. Mr. McLeod had been ill for nearly two years.

Mr McLeod was born in the state of Maine, but for a great many years had most successfully conducted a fine jewelry and watch repairing business in Halifax, where by his integrity and uniform uprightness and courtesy he had won the respect and affection of a large circle of friends. Beside his widow, he leaves two sons, three daughters and several grandchildren. He was a member of the Grand Masonic Lodge of Nova Scotia and of several local organizations.

#### Mrs. J. E. Schaffer

Mrs. Marion Schaffer died at Halifax, Nova Scotia, Sept. 5, 1924, after an illness of over a year. She was of a deeply spiritual nature, and with keen insight and unusual understanding loved to discuss religious subjects with her pastor. She was a conscientious reader and devout believer in Holy Writ and a faithful attendant at and helper in the Universalist church, and during her last illness frequently expressed her regret that she had not done more to help spread its influence. Her hand and heart were always open to the suffering and needy, and many there are who bless her kindly helpfulness in their hour of need.

She is survived by her husband, Mr. J. E. Schaffer, who is a member of the Universalist church vestry, and is president for 1924 and 5 of the Y. P. C. U., also by one daughter, Ruth and by a large circle of devoted friends who sincerely mourn her death at the early age of forty-three years.


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**Recollections of a Happy Life.** By Maurice Francis Egan. $4.00.
**The Wind and the Rain.** By Thomas Burke. $2.00.
**Robert Louis Stevenson: A Critical Biography.** By John A. Stewart. 2 Volumes. $8.00.
**Letters of Archie Butt.** Edited. $5.00.

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## Crackling

Required to tell what he knows about Isaac Newton, the average person would reply that Sir Isaac was sitting under the old apple tree at Appomattox composing "Paradise Lost," when an apple fell from the tree and hit him on the head. He jumped up, crying "Eureka!" and immediately invented the steam engine.—*Spokane Spokesman-Review.*

* *

The funniest mistake made by a British school boy has been crowned with a prize in a "howler" competition organized by a London newspaper.

The boy was asked to tell the difference between a biography and an autobiography. "A biography," he wrote in reply, "is the history of the life of a good man. A naughty biography (autobiography) is the history of the life of a lady."

* *

Without consulting any of the authorities on etiquette, we will answer the question, "When is the proper time for a man to lift or remove his hat?" for the benefit of our readers. At the following times and on the following occasions, respectfully, the hat should be removed or lifted as the circumstances indicate: When mopping the brow; when taking a bath; when eating; when going to bed; when taking up a collection; when having the hair trimmed; when being shampooed, and when standing on the head.—*Dodo.*

* *

Ascum: "I see there's some talk of having the people vote at the next state election upon the question of abolishing capital punishment. Would you vote to abolish it?"

Fogie: "No, sir; capital punishment was good enough for my ancestors, and it's good enough for me."—*Washington Star.*

* *

John: "I just bought a new suit with two pairs of pants."

Jim: "Well, how do you like it?"

John: "Fine, only it's too hot wearing two pairs."—*Novelty (Ohio) Bubble.*

* *

Cockney motorists, riding near a farm orchard, stopped the car, got out, climbed the wall, and gathered half a peck of apples.

To complete the "joke" they slowed down as they went by the farmhouse, and called out to the owner: "We helped ourselves to your apples. Thought we'd tell you."

"Oh, that's all right," the farmer called back. "I helped myself to your tools while you were in the orchard."—*Tit-Bits (London).*

* *

A Book of Puzzles, underneath the Bough;
Thesaurus, Webster, Century—and Thou
Beside me, looking up the Funny Words—
Oh, Wilderness were Paradise enow.

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